# INDO-ARYAN LOAN WORDS IN MALAYĀḶAM

K. GODAVARMA

UNIVERSITÄTSBIBLIOTHEK TÜBINGEN

GESCHENK

der Deutschen Forschungsgemeinschaft

1956

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# INDO—ARYAN LOAN-WORDS

IN

# MALĀYAḶAM

BY

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*Price Rs. 8-8-0*

1946

PUBLISHED BY

**RAMAVARMA & BROS,**

MAVELIKARA.

*First Impression 1946*

**Thesis**

**Presented to the Faculty of Arts of the University of London, August 1933, in partial fulfilment of the requirement for the Degree of Doctor of Philosophy.**

UNIV BIBL TÜBINGEN

Ci XIV 257

Printed in Trivandrum at the
A. R. V. Press, Trivandrum.

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# PREFACE

This book embodies the results of the researches that have been carried out by me under the guidance of Professor R. L. Turner, the present Director of the School of Oriental Studies, London. Being written in 1933, the need for a revision of the thesis was felt by me, and the present publication will be found to contain certain improvements and additions when compared with its original form.

An enquiry into the loan words from Sanskrit and other Indo-Aryan languages into the Dravidian is calculated to throw considerable light on the mutual relations of the Sanskritic and the Dravidian tongues; and a suggestion of an investigation on this line, first came to me from the learned professor under whom I had the privilege to work. I am happy that my efforts have not gone unrecognized inasmuch as no less a scholar than Professor Turner himself opines that some of the borrowings discussed in this book raise questions of linguistic and cultural interest and should throw light on the development and practice of Sanskrit at least in South India.

I have to record my gratitude to Professor Turner for the wealth of constructive suggestions, clarifying criticism and stimulating encouragement with which he supervised the growth and completion of the thesis. My thanks are also due to Dr. Barnett for valuable help rendered in various ways.

I shall be failing in my duty if I do not express my sincere gratefulness to the University of Travancore for allowing me a grant towards the publication of this book.

University College,
November, 1946

K. G. V.

# The Abstract Of The Thesis

The title of the Thesis is "Indo-Aryan Loan words in Malayāḷam."

The Thesis is an attempt to explain the origin of the Indo-Aryan element in Malayāḷam vocabulary and to classify the loan words according to their sources, i. e. Sanskrit, Middle Indo-Aryan or New Indo-Aryan.

The Thesis consists of four parts.

(1) Introduction wherein the historical relation of Malayāḷam with Sanskrit, Middle Indo-Aryan and New Indo-Aryan is discussed and the phonological results of the study of the borrowings are summarised.

(2) Classification of the loan words on phonological lines and with reference to their sources.

(3) Grammatical suffixes of the loan-words.

(4) Index.

# Abbreviations

## Languages

Amg. = Ardhamāgadhī
B. = Bengalī
Dr. = Dravidian
H. = Hindustānī (i. e. Ūrdū, standard Hindī and Hindī dialects)
I. A. = Indo-Aryan
K. = Kashmiri (kās'mīrī)
Ka. = Kannaḍa
Kal. = Kalasha
Ku. = Kumaonī
M. = Marāṭhī
Mal. = Malayāḷam
M.I-A = Middle Indo-Aryan
Nep. = Nepalī
N.I-A = New Indo-Aryan
O.I-A = Old Indo – Aryan
O. Mal = Old Malayāḷam
Pa. = Pālī
Pk. = Prakrit (Prākṛta)
S. = Sindhī
Sgh. = Singhalese
Sk. = Sanskrit
Tam. = Tamiḻ
Te. = Telugu
Tu. = Tuḷu

## General

cf. = confer, compare

coll. = colloquial

contam. = contamination, contaminated

ed. = edition, edited by

esp. = especially

Ex. = example

ibid. = ibidem, in the same place

i. e. = id est, that is

lit. = literary

liter. = literally

lw. = loanword

nom. = nominative

p. = page

partic. = particular

perh. = perhaps

poet. = poetical

pp. = pages

pr. = pronounciation

prob. = probable, probably

Ref. = refer

R. V. = RigVeda

Sing. = singular

Trav. = Travancore

Ved. = Vedic

Vol. = Volume

7 = changing to

< = is derived from

* = indicates a hypothetical from

| | | | |
|---|---|---|---|
| = | = | ,, | is the same as |
| ? | = | ,, | that a form, meaning or explanation is doubtful |

**Books and Journals**

Caldwell = Robert Caldwell, *A comparative Grammer of the Dravidian or South Indian family of Languages.*

G.M.D. = H. Gundert, A *Malayāḷam and English Dictionary*

Hobson-Jobson = H. Yule and A.C. Burnell, *Hobson Jobson,* new ed. by W. Crooke

Ind. Ant. = Indian Antiquary

J. Bloch = J. Bloch, *La Formation de la language Marathe*

J. R. A. S. = Journal of the Royal Asiatic Society

K. U. = *Ker'aḷōtpatti*

M. S. L. = Me'moires de la Socie'te' de Linguistique de Paris.

N. D. = R. L. Turner *A Comparative and Etymological Dictionary of the Nepalī Language.*

P. T. S. Dict = The Pali Text Society's *Pali English Dictionary*

R. C. = *R'āma car'itam.*

R.K.P. = *R'āmakathāppāṭṭə*

U. S. = *Uṇṇunīlīsandes'am*

## Transliteration

The system of the Royal Asiatic Society is followed for transliteration, except ə, ɯ, ṯṯ, ń, r′ r ḻ and ə where ə is used for the final attenuated u of Malayāḷam, ɯ for the final attentuated u in Tamiḻ, ṯṯ for ഩ, ń for ഩ (-n-) r′ for റ, r for ര and ḻ for ഴ. ə is also used for the vocalism developing in ṛ and ḷ and in between consonant groups in colloquial Malayāḷam.

For the pronunciation of intervocalic voiceless stops written as k, t, p, ṭ and c in the Malayāḷam words quoted in this book, see pp. 93—102. ? represents a glottal stop.

# INDO-ARYAN LOAN-WORDS

IN

# MALAYĀḶAM

## PART I

## INTRODUCTION

Malayāḷam which is the most Sanskritised of all the Dravidian languages,[1] and which has in addition also borrowed freely from the Middle Indo-Aryan and the New Indo-Aryan, displays on examination five main types of loan words.

1. Sanskrit words borrowed without change of form or meaning, the only difference being in the Malayāḷam terminations or in the shortening of final vowels:

dharma-*dharmam* 'duty, right'; manas-*mańassə* 'mind'; sukha-*sukham* 'comfort, happiness'; kṣamā *kṣama* 'endurance'; mālā *māla* 'garland'; nadī *nadi* 'river';

2. Sanskrit words with a change of meaning:

avakās'a- 'room, opportunity' *avakās'am* 'occasion or cause for doing, title, claim, right'; avadhi- 'conclusion, termination *avadhi* 'leave, holiday'; ābhāsa-'semblance, fallacious appearance' *ābhāsam* 'low,

1. See Caldwell, *A Comparative Grammar of the Dravidian*, p. 19.

vulgar'; ālasya-'want of energy' *ālasyam* 'sickness of kings'; nānāvidha-' various sorts' *nāñāvidham* 'disorder, profligacy, rout'; bhaṅgī 'way of dressing, fashion, toilet' *bhaṅgi* 'beauty'; saṁsāra-'the course, the world, secular life' *saṁsār'am* 'speech';

3. Sanskrit words modified in form to suit the Malayāḷam ways of pronunciation:

ambaṣṭha-'a man of the medical caste' *ampaṭṭan* 'a barber'; kakṣāpaṭa-'cloth passed between the legs to cover the privities' *kaccavaṭam* 'commerce in clothes, trade in general'; jaṭāmāṁsī-*jaṭāmāñci* 'Indian spikenard'; ghana-*kañam* 'weight'; jyēṣṭha-*cēṭṭan* 'elder brother'; bhikṣā *picca* 'the act of begging';

4. Middle Indo-Aryan words, i.e., Pālī or Prākr̥t.

Pālī ayya-*ayyan* 'lord, a title of Tamiḷ Brāhmans'; ummāra-*ummār'am* 'veranda in front of the house'; koṭṭha-*koṭṭam* 'costus speciosus'; vaḍḍhi-*vaḍḍi* 'interest on money, commission'; saṅghāṭa-'union, raft' *caṅṅāṭam* 'junction of two boats'; Prākr̥t. aṇṭhi-*aṇṭi* 'kernel, stone, nut'; cammaṭṭhi-*cammaṭṭi* 'scourge'; magasira-*makayir'am* 'the fifth constellation' maddala-*maddaḷam* 'a long finger drum'; savvala-*cavaḷam* 'lance';

5. New Indo-Aryan words, i. e., Hindī or Marāṭhī :

Hindī. kakrī *kakkir'i* 'cucumber'; cīnī *cīñi* 'sugar'; tōlā *tōla* 'a weight of gold or silver'; pārā *pārāvə* 'sentry, guard'; pūchī *pūcci* 'insect, butterfly'; Marāṭhī. aṅgī *aṅki* 'gown, bodice'; aṇā *aṇa* 'an anna or one-sixteenth of a rupee'; catṇī *caṭṭiṇi* 'ground condiments'; patēmārī *pattēmār'i* 'a native sailing vessel'; maḍhū *maṭu* 'sweetness, honey'

Of the above five types, this thesis is mainly concerned with the last four.

The introduction of the Sanskritic element into Malayāḷam has been justly ascribed to the influence of the Nambūdir'i Brāhmans[1]. The dates and details of the Nambūdir'i immigration must, in the present state of the authorities, be considered controversial, On the one hand we have Ptolemy's reference to a place called Bramagara in Malabar which McCrindle interprets as a transliteration of Sanskrit Brahmāgāra 'the abode of Brāhmans'[2]. If this interpretation is correct, it points to the existence of Brāhman settlements in Malabar as early as the first century A. D. On the other hand, we have to consider such light as may be shed on this question by the traditions of the Tuḷu Brāhmans, and of the Nambūdir'i Brāhmans, as embodied in the Grāmapaditti and in the Kēr'aḷōtpatti respectively.

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1. See *The State Manual of Travancore*, Vol. ii, p. 422.
2. *Ancient India as described by Ptolemy*, pp. 31—33.

It may be remarked at once that the Kēr'aḷōtpatti is of comparatively recent origin[1] and is therefore of little guidance from a chronological point of view. The Grāmapaditti[2] refers to two invasions of the Tuḷu land by Brāhmans from the north, one under the leadership of Paras'urāma and a later one under Mayūrvarman referred to as Mayūras'arman in the Taḷgund inscription[3]. Mukkaṇṇa Kadamba, referred to in another Taḷgund record[4] as having brought 12,000 Brāhmans from Ahicchatra and having established them in the Agrahāra of Sthāṇugūḍhapura, is identified with Mayūras'arman by Bhandarkar[5] on the available evidence. The date of the foundation of the Kadamba family by Mayūras'arman has been suggested by Fleet as about A. D. 450-475[6].

Kēr'aḷōtpatti agrees with Grāmapaditti that the invasion took place in two waves; it also agrees to a remarkable degree with both the Grāmapaditti and the Taḷgund record[7] regarding Ahicchatra as the original starting point of the invaders. Thus the only fundamental disagreement between the Nambūdir'i traditions and the Tuḷu traditions is in respect of the name of the leader of the second expedition which Kēr'aḷōtpatti attributes to Paras'urāma himself, while the Grāmapaditti

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1. It is supposed that this work belongs to the 17th Century A. D. See Padmanabha Menon, *History of Kerala*, Vol. I, p. 453.
2. See Sturrock, *A Manual of South Kanara District*, Vol. I, p. 57.
3. *Epigraphia Indica*, Vol III, pp. 31 — 33.
4. *Epigraphia Carnatica*, Vol, VII, Part I, p. 208.
5. *Indian Antiquary*, Vol. XL, p. 27.
6. *Journal of the Royal Asiatic Society*, 1905, p. 306.
7. *Epigraphia Carnatica*, Vol. VII, Part I, p. 208.

attributes to an entirely different person, i. e. Mayūrvarman. If, in fact, McCrindle, Bhandarkar and Fleet are correct in their interpretations, an interval of between three and four centuries must have intervened between the first and the second invasions. In the light of this reflection it is clear that the Tuḷu tradition has probably a better basis in history, since it recognises that the leaders of the two expeditions were different persons while the Nambūdir'i tradition escapes this disturbing fact by making Paras'urāma a divine person. The inconsistencies between these two schools of tradition, both of which orientate from the same historical facts, is probably due to the undoubtedly divergent channels which Nambūdir'i culture and Tuḷu culture followed in later history. The present Nambūdir'i community may be considered, in the light of the above facts, to be representing two waves of Brāhman immigration, the second of which was probably headed by Mayūras'arman, amalgamated and welded together into a single class of people.

There is nothing to tell us about the language which these Aryan settlers brought with them. Nevertheless, on the evidence of the subsequent Sanskritisation of Malayāḷam which could not have come through any other Brāhmanical influence besides that of the Nambūdir'is, it has to be assumed that they were acquainted with Sanskrit. Further, S'aṅkara, the great Sanskrit scholar and philosopher (789—820 ?), S'aktibhadra, the author of Ās'caryacūḍāmaṇi and Unmādavāsavadattam (9th century A.D.[1]), Vāsudēvabhaṭṭa of Yudhiṣṭhiravijaya

1. A. Krishna Pisharody, *Bhāsa's works - a criticism*, p. 21.

and Nalōdaya fame (the first half of the 9th century A. D.[1]) Lakṣmīdās'a who wrote S'ukasandēs'a (dated about 1480 A. D.[2]) and last but not least Nārāyaṇabhaṭṭa whose genius found expression in poetry, grammar and philosophy (1590 A. D.[3]) all coming from the Nambūdir'i fold, represent and indicate the creative interest retained by the Nambūdir'is in the study of Sanskrit from the 9th century onwards. The accounts given by Barbosa, a Portuguese traveller who visited Malabar in the beginning of the seventeenth century, credit the Nambūdir'is with a high degree of learning and culture.[4] Even to-day we see the Nambūdir'is continuing the study of the Vēdas far more assiduously than in any other part of India, and 'they are probably more familiar with Sanskrit than any other Brāhmans'.[5]

The Nambūdir'is could not but infuse their linguistic leanings in the course of time into a people with whom they came in contact on the political, the religious and the social side. Tradition suggests that they came originally as armed invaders and acquired a great deal of land by force.[6] By virtue of their superior intellect and their position as landholders, the Nambūdir'is quickly rose to power; and they soon came to be recognised as a community of considerable political status. The copper-plate

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1. *Journal of the Royal Asiatic Society*, 1925, p. 273.
2. *Ibid.*, 1900, p. 764.
3. Introduction to *Narāyaṇīya* (Travancore Sanskrit Series), p. 2.
4. Barbosa Duarte, *A description of the coasts of East Africa and Malabar in the beginning of the sixteenth century* (translated by Henry E. J. Stanley), p. 123.
5. Thurston, *Castes and Tribes of Southern India*, Vol. V, p. 161.
6. See *Kēraḷōtpatti* (Mangalore edition) pp. 5 and 6.

grant of S'rīvīrarāghavacakravartin[1] which bestows certain trading rights and privileges on Ravigōvardhanan, the head of a merchants' guild will be seen to be made with the knowledge of the villages of Covvar'a and Pańt'iyūr, the two great settlements of the Nambūdir'i Brāhmans of those days in Kēr'aḷa. The Nambūdir'is also established themselves on the topmost rung of the religious hierarchy. This, together with their internal social organisation which compelled all but the eldest sons of families to seek their spouses in Kṣattriya and Nāyar families, led to an intimacy with every aspect of cultural organisation in Malabar which naturally resulted in their linguistic predilictions also colouring the language of the people at large. The gradual importation of Sanskrit into Malayāḷam under the favourable influences outlined above reached its culmination with the general spread of Sanskrit learning and culture following in the wake of the downfall of Buddhism in South India and the rise of the Mīmāṁsaka school of philosophy.[2] The appearance of Sanskrit words to express such ideas of every day life as *sukham* 'pleasure'; *duḥkham* 'sorrow' *daya* 'commiseration' and *āpattə* 'misfortune' even among the most illiterate class of the speakers of Malayāḷam, probably points to the far-reaching influence wielded by Sanskrit over Malayāḷam even at an early stage in its history. Instances of Sanskrit words having replaced indigenous Malayāḷam words are also many. Ex. *sūr'yan* 'sun',

1. With regard to the date of this grant see *Bulletin of the School of Oriental Studies* (University of London), Vol. VIII, Part 4, pp. 965-967.
2. See A. K. Pisharody, *History of Malayāḷam Literature*, p. 92.

*candr'an* 'moon', *bhār'ya* 'wife' *ābhar'aṇam* 'ornament' cf. Malayāḷam words *ñayar, tiṅkaḷ, keṭṭiyavaḷ, paṇṭam* conveying the above ideas, but no longer widely used in spoken Malayāḷam. Incidentally this exemplifies the remark of Jespersen that 'when a nation has once got into the habit of borrowing words, people will very often use foreign words where it would have been perfectly possible to express their ideas by native speech materials, the reason for going out of one's own language being in some cases a desire to be thought fashionable'.[1]

The materials for tracing the successive stages of the importation of Sanskrit words into Malayāḷam are scanty. The language of the old copperplates and grants shows a fairly large proportion of Sanskrit words. But these are usually altered so as to fit them in with the Malayāḷam phonetic system Ex. kārya - *kār'iyam*[2] brāhmaṇa - pir'āmmaṇar[3] s'rīkaṇtha - *cir'ikaṇṭan.*[4] The earliest Malayāḷam work Rāmacar'itam (13th or 14th century A. D.[5]) also contains Sanskrit words modified in this way. But a work entitled Uṇṇunīlīsandēs'am dated 1315 A. D. on historical grounds[6] is replete with high sounding Sanskrit words without any alteration, and even goes to the extent of admitting the conjugational or declensional forms of Sanskrit in Malayāḷam roots and

1. Jespersen, *Language, its nature, development and origin,* p. 210.
2. *Epigraphia Indica,* Vol. XVI, Plate 27, *l.* 3.
3. *Epigraphia Indica,* Vol XVI, Plate 27, *l.* 12
4. *Ibid,* Vol. III, Plate II, *l.* 22.
5. See *Linguistic Survey,* Vol. IV, p. 349.

See Introduction to *Uṇṇunīlīsandēs'am* (edited by A. K. Pisharody) p. 22

substantives as '*pālvum piññiṭēthāḥ*[1]', '*kar'am koṇṭu tāñ pottayitvā*[2]' and '*māṭampīñam aviṭe vasatām*[3], in which it may be noted that *piññiṭēthāḥ, pottayitvā* and *māṭampīñām* are formed like Sanskrit ēdhēthāḥ, 'varṇayitvā and kavīnām from Malayāḷam piññiṭ- 'to leave behind', pott- 'to cover' and māṭampi 'local chieftain, respectively. Thus when we come to the fourteenth century we find two concurrent competing schools in literature, the one conservative and attached to Tamiḻ and the other representing the new strain of Sanskrit introduced by the Nambūdir'i Brāhmans who took to the literary cultivation of Malayāḷam. That this mixture of the grammatical forms of Sanskrit in Malayāḷam composition was resorted to for mere amusement only by its originators, is indicated by the fact that the earlier compositions of this description were intended to be recited by clowns on the stage[4]. For a time, there seems to have been considerable difference of opinion as to the adaptability of this artificial commingling of languages to serious literature. But the ludicrousness of the hybrid language soon faded away as a result of which compositions of this sort increased and people began to attempt even serious poetry in this mixed style. Uṇṇunīlīsandēs'am is the best representative of the Sanskrit school while R'āmacar'itam embodies all the features of the Tamiḻ school. The apparent exceptions to the rules of representation of Sanskrit sounds adduced in Part II

1. *Uṇṇunīlīsandēs'am,* Part I, verse 115.
2. *Ibid.*, Part II, verse 3.
3. *Uṇṇunīlīsandēs'am,* Part I, verse 118.
4. See *Bhāsa's works - a criticism,* p. 37.

of this thesis are thus the result of a constant conflict of the two schools of opposing tastes.

The works of the Tamiḷ school that have survived are R′āmacar′itam (13th or 14th century A. D.), productions of the Nir′aṇam poets (14th or 15th century A. D.[1]), R′āmakathappāṭṭə[2], Kaṇiyārkuḷattil pōr pāṭṭə (17th century A. D.[3]) and Kuñcutampikatha (18th century A. D.[4]), all composed in the south, while we see the mixed or the Maṇipravāḷa school dominating Malayāḷam literature until the first quarter of the 19th century. The three great writers of Malayāḷam who have tried to effect some sort of compromise between the two different schools by following an intermediate path are Cerus′s′ēr′i (15th or 16th century A. D.[5]), Eḻuttacchan (17th century A. D.) and Kuñjan Nambyār (18th century A. D.[6])

From a study of the Sanskrit loan words of different periods in Malayāḷam the following points of linguistic interest can be adduced.

1. There have come down in Malayāḷam a few Vēdic words probably handed down by the early Brāhman settlers. See ōman - ‘a friend, helper’; *ōmaña*

1. Narayana Panikkar, *History of Malayāḷam literature*, Part I, p. 201.
2. The date of this work is unsettled.
3. Narayana Panikkar, *History of Malayāḷam literature*, Part II, p 125.
4. A. K. Pisharady, *A critical survey of Malayāḷam language and literature*, p. 113.
5. Narayana Panikkar, *History of Malayāḷam literature*, Part I, p. 310.
6. See *Linguistic Survey*, Vol. IV, p. 349.

'darling'; candra - 'gold' *centram* 'golden neck ornament'; caru - 'a kind of vessel, saucepan, pot' *car'uvam, cer'uvam* 'cooking pot'; paru - 'knot' *par'u* 'boil'. For a similar semantic change cf. Sk. granthi - 'boil'; s'ukra - (with graha - ) 'a receptacle for Sōma' *cukkir'i* 'a drinking vessel in toddy shops'; susira - *suṣir'am* 'hole'.

2. The representation of Sanskrit - ḍ - as - ḷ - in certain words suggests the retention in Malayāḷam, ostensibly through the influence of the Nambūdir'is, the pronunciation this sound had in the Ṛgvēdic dialect. cf. araḍu - *araḷu* 'Colosanthes Indica'; iḍā *iḷa* 'earth'; īḍā *īḷa* 'praise'; guḍa - *guḷam* 'sugar'; guḍikā *guḷika* 'pill'; guḍūcī *guḷūci* 'cocculus cordifolius'; gauḍī *gauḷi* 'lizard'; cauḍa - *cauḷam* 'tonsure ceremony'; nigaḍa - *nigaḷam* 'a fetter'; varāḍī *varāḷi* 'a particular Rāga'; vyāḍa - vyāḷam 'a beast of prey, snake'; vrīḍā *vrīḷa* 'shame, modesty.'

3. In certain earlier borrowings, the date of which is unknown, the representation of Sanskrit (and Middle Indo-Aryan) - ḍ - as - ḻ - suggests that at the time these loans came into Malayāḷam, Malayāḷam - ṭ - had not moved to a partially voiced sound and that Sanskrit - ḍ - was represented by - ḻ -, the nearest equivalent to - ḍ - in the Malayāḷam sound system at the period concerned. Ex. Sk. nāḍi - (ī) nāḻi 'a tube, a measure'; Sk. nāḍikā nāḻika 'a measure of time = 24 minutes,'

4. Instances of Sanskrit - l -, and in one instance of Sanskrit - l - showing an alternative form with - r -, appearing as r' only in Malayāḷam (in the latter case

Malayāḷam, however, recording a Middle Indo-Aryan form) as also one case of Sanskrit - r - appearing as - l - in Malayāḷam, show that Malayāḷam has borrowed both from the r and l dialects, in a few instances, Malayāḷam preserving forms unrecorded or subsequently lost in Sanskrit or Middle Indo-Aryan.

Sk. laṇḍa - 'excrement' *ar'aṇṭam* 'elephant dung';
Sk. lāmajjaka - *r'āmaccam* 'the root of Andropogon muricatum';
Sk. lākṣā, rākṣā M. I. A. * rakkhā *ar'akkə* 'lac'
Sk. cīra - *cila* 'rag'.

5. There exists a school of pronunciation in Malabar according to which intervocalic consonant groups like tn and ḍm are pronounced with unexploded t and ḍ followed by a glottal stop, while tm and dm are pronounced with l and a glottal stop.

6. Final t and ṭ of learned Sanskrit words are pronounced by the Malayāḷam speakers as l and ḷ respectively. Sanskrit t or d and ṭ or ḍ occurring as initial members in groups of the nature plosive + plosive also appear as l and ḷ respectively in the pronunciation of the Malayāḷam speakers. Refer the treatment of these sounds in Part II.

7. Certain words, apparently of Sanskrit origin but not found in Sanskrit are met with in Malayāḷam.

Mal. *ammāvan* 'maternal uncle' Sk. * ambāmāma -;
Mal. *daḷavāyi* 'a commandant' Sk. * dalavāha - ?;
Mal. *par'ivaṭṭam* 'royal garment' Sk. * paripaṭṭa -;
Mal. *sākṣa* 'a bar, a bolt' Sk. sa + akṣa - ?

The Middle Indo-Aryan element in Malayāḷam dates from the days of the Buddhistic and Jain ascendancy in South India. Although Malayāḷam was for all literary purposes depending on Tamiḻ before it developed a literature of its own, the Pālī or Prākṛt words extant in Malayāḷam may not have come through Tamiḻ, for many Middle Indo-Aryan words which Tamiḻ does not possess are found in Malayāḷam. Ex. *ittir'i* 'little' Pa. Pk. ittara-; *ummār'am* 'a veranda in front of a house'; Pa, ummāra-; *kēvə* 'crossing' Pk. khēva-; *nāviyan* 'a S'ūdra barber' Pk. ṇāviya-; *viyākkə* 'wish, desire, esp. of pregnant women' Pk. viakka-.

Secondly, there is evidence to show that Buddhism and Jainism flourished in Malabar as in the Tamiḻ and in the Kannada countries.[1] As intimate commercial and political relations with Ceylon are also indicated by a South Travancore inscription[2] dated 98 Malayāḷam Era i. e., 919 A. D., it is possible that a few of the Middle Indo-Aryan forms in Malayāḷam may have come through Singhalese. Further, tradition ascribes a Ceylonese home for the Iḻavas or Tīyans of Kēraḷa[3]. The etymologies of the words īḻam and tīyan as derived by Gundert[4], connecting them with Pa. sīhaḷa- and Sk. dvīpa- respectively, also suggest the probability of their Singhalese origin. The change of initial s to h in a few

1. See *The State Manual of Travancore*, Vol. II, pp. 224—226 and *Gazetteer of the Malabar and Anjengo districts*, Vol. I, pp. 42, 446 and 478.

2. *The State Manual of Travancore*, Vol. I, p. 175.

3. Thurston, *The Castes and Tribes of Southern India*, Vol. VII, p. 37.

4. See *A Malayalam and English Dictionary.*

old Indo-Aryan loans also perhaps points to the existence of Singhalese loans in Malayāḷam.

A study of the Middle Indo-Aryan loan words in Malayāḷam will show the following:

1. There survives in Malayāḷam a number of Middle Indo-Aryrn words which have not been otherwise recorded:

*apakaṭam* 'mischief, danger' * apakaṭa - cf. Sk. apakṛta - 'injury, offence';

*pacca* 'unripe' * pacca - cf. Sk. pacya - 'becoming ripe';

*paṇiyār'am* 'sweetmeat, pastry' * paṇiyāhāra - cf. A. Mg. paṇiya - 'tasteful' and Pk. āhāra 'food';

*pāvāṭa* 'girls petticoat, cloth spread in the streets as at a king's coronation * pāvaṭa - cf. Sk. prāvṛta - 'mantle, cloak, wrapper';

*tuḷukkan* 'a Turk' * tulukkha - Sk. * tuluṣka cf. turuṣka -;

*sojji* 'a sweet wheaten cake' * sojja - Sk. * saudya - ? cf. H. sōjī.

2. Malayāḷam has preserved certain Middle Indo-Aryan forms showing extensions in - aka - and - ika - whose parallels are lost in the Middle Indo-Aryan. Such Middle Indo-Aryan extended forms that have come down to Malayāḷam point to the fact that Malayāḷam has borrowed both when the intervocalic k or g of Middle Indo-Aryan was still pronounced and when - k or - g - had lost its occlusion and moved to y:

*uruppika* 'rupee' * ruppika - cf. Pk. ruppa - 'silver';

*oṭṭakam* 'camel' * oṭṭhaka - cf. Pa. oṭṭha - 'camel';

*kuttaka* 'contract, monopoly' * kuttaka - cf. Pk. kutta - 'rent, lease';

*cāṇakam* 'cowdung' Pk. * chāṇaka - ? cf. Pk. chāṇa

*jōṅakan* 'a class of foreign Muhammadans' * jōṇaka - cf. Pk. jōṇa -;

*pantayam, pantāyam* 'stake' Pk. * bandhaya - cf. Sk. bandhaka - 'pledge';

*saddiya* 'feast' Pk. *, saddhiya - cf. Sk. sagdhi - 'eating together.

3. Malayāḷam regularly represents Middle Indo-Aryan e and o as e and o while Sanskrit ए and ओ are borrowed as long ē and ō, irrespective of whether they precede single consonants, long consonants or consonant groups. For examples refer the treatment of e, o, ē and ō in Part II.

So far as New Indo-Aryan is concerned, the only languages that Malayāḷam had direct contact with were Marāṭhī and Hindī. Brāhmans from Koṅkaṇ are said to have descended to Canara and South Malabar with the religious persecution set on foot by the Portuguese. From Malabar they migrated into Cochin and Travancore where they form thriving merchant communities at present[1]. In later years history records official immigration of Marāṭha Brāhmans in Travancore[2].

Hindī words in Malayāḷam have come through the Muslim population speaking Hindustānī. In Travancore they came first as soldiers recruited from outside. We

1. *The State Manual of Travancore*, Vol. II, p. 385.

2. *Ibid.*, p. 288.

read of Pathāns attached to the palace of Travancore as early as the 17th century A. D.[1] In later years they were joined by fresh immigrants and now they form a considerable majority of the trading population in Travancore, Cochin and Malabar. Further, the political relations of the sovereigns of Travancore and Cochin with the Sultans of Mysore and the Nawabs of Arcot and Carnatic in the 18th century and an attempt on the part of these sovereigns to model the affairs of government and court after the fashion in vogue in their rival kingdoms, have also contributed to the borrowing of Urdū (Hindustānī) words.

From a study of the New Indo-Aryan loans in Malayāḷam the following inferences can be made :

1. The direct contact of the speakers of Malayāḷam with the speakers of New Indo-Aryan is evidenced by the appearance in Malayāḷam of such words as are not usually borrowed from one language to another.

M. bhalē̑ *balē* 'well done, fine good, bravo!';
M. * varē̑ cf. varį *var'e* 'up to, up to the period of';
H. M. bhēṣ *bhēṣ* 'beautiful, excellent'.

2. The intervocalic stops of New Indo-Aryan show quite a different development from Sanskrit intervocalic stops. The latter show the same changes as Malayāḷam sounds while the voiceless stops of the former are represented by long stops in writing which evidently indicates that the speakers of Malayāḷam had close relations with the speakers of New Indo-Aryan and that the former attempted to represent New Indo-Aryan

1. *The State Manual of Travancore*, Vol. I, p. 312.

sounds as they heard them actually pronounced. Refer the treatment of single intervocalic stops in Part II.

3. A few words in which New Indo-Aryan single intervocalic stops do not show long stops in Malayāḷam go to prove that Malayāḷam has borrowed from the Middle Indo-Aryan at a time when the long stops of Malayāḷam had not been simplified into single stops. Refer the treatment N. I. A - t - in Part II.

4. Instances of borrowings from an earlier stage of New Indo Aryan are also found in Malayāḷam —

(a) in words having long vowels against short vowels of later New Indo-Aryan Ex. *ujār* 'brightness' wakefulness' M. * ujārī cf. uj(a)rī; *jātta* 'march of a band of people' H. M. * jāthā cf. H. M. jathā; *nāttə* 'nose jewel' H. M. * nāth cf. H. M. nath; *s'ēṇāyi* cf. M. s'ēṇaī; *dīvaṭṭi* 'torch' M. * dīvṭī cf. M. divṭī; *dīvāḷi* 'the lamp feast at the New Moon of October' M. * dīvāḷī cf. M. divāḷī; *dīvāḷi* 'bankruptcy' H. * dīvālā or M. dīvāḷē cf. H. divālā, M. divāḷē; *s'īma* 'foreign land, more commonly used in the restricted sense of England' M. * s'īmā cf. M. s'imā; *kūtti* 'bitch' * kūtī cf. H. kutiyā

(b) in words having an intervening vowel where modern New Indo-Aryan shows a consonant group, *ujār* 'brightness, wakefulness' M. ujrī; *kāñaṭa* 'a musical mode' M. kānḍā; *pakiṭa* 'ace, drafts, a partic. game played on two pieces of brass or ivory' M. * pagaḍā cf. M. pagḍā; *pakiṭi* 'turban, the broad front of a turban' H. * pagaṛī or M. pagaḍī cf. H. pagṛī, M. pagḍī; *pakiṭi* 'fib, jest, fraud' H. * pagaṛī or M. pagaḍī cf. H. pagṛī, M. pagḍī

-3-

(c) in words where Malayāḷam borrowings go back to forms with final vowels. *takiṭə* 'thin metal plate' H. tagaṛa cf. H. tagaṛ; *tūta* 'milk-pot' H. M. * dūdha cf. H. M. dūdh.

# PART II

In this part an attempt is made to classify the Indo-Aryan loan words of Malayāḷam in relation to the changes manifested by the various sounds in the course of borrowing, and also to determine the sources of the borrowings according as they have come from Sanskrit, Middle Indo-Aryan i. e., Pālī or Prākṛt, or New Indo-Aryan.

The practice hitherto followed among Malayāḷam etymologists was to regard every Indo-Aryan word in the Malayāḷam vocabulary as a direct borrowing from Sanskrit. But an examination of the loan words will show that as from Sanskrit, Malayāḷam has also borrowed freely from Middle Indo-Aryan and New Indo-Aryan. Thus, for example, the word ārya-has come down to Malayāḷam in four different forms, *ār'iyan, ayyan, accan* and *ās'ān*. Of these the first is a direct borrowing from Sanskrit, while the second and the third are loan words from Pālī and Prākṛt respectively. The last of the forms quoted above, *ās'ān*, goes back to Marāṭhī or Hindī ājā. An example of how ignorance of Middle Indo-Aryan forms has given rise to unsound etymologies is furnished by the word *vaṭṭam* 'circle' which is usually connected with Malayāḷam *vaḷayu* 'to go round' and explained as vaḷ + tam, the latter being a verbal derivative suffix. But the presence of Indo-Aryan suffixes like -ka- and -la- in related forms such as *vaṭṭakam* and

*vaṭṭaḷam* seems however to indicate that it has been borrowed from Middle Indo-Aryan vaṭṭa-. Similarly Old Malayāḷam *ōlakkam* 'splendour' which Gundert has connected with the Malayāḷam word *oḷi* 'light' would appear on a comparison with the corresponding Kannada form ōlaga 'service, homage, levee' to be derived from Prākṛt ōlaggā 'devotion, worship', while its present sense 'splendour' may be considered as a secondary meaning acquired in the course of its use in Malayāḷam. The above suggestion would be corroborated by usages like '*ōlakkamāṇṭuḷḷa piḷḷar'umāy*' (Kṛṣṇagāthā) where the meaning 'attachment or devotion' suits the context more than that of 'splendour'. It is attempted in the following pages to avoid, as far as possible, mistakes such as those pointed out above which are often the result of an inadequate application of the comparative method.

The proportion of Sanskrit words in Malayāḷam is considerable and it is beyond the scope of this thesis to make an exhaustive study of all the borrowings. Sanskrit words which have undergone a change either in form or meaning, or which, although devoid of any such modifications, are, by virtue of their popular usage no more regarded as Sanskrit, have alone been given prominence to in the following discussions. Words which do not fall under the above description have, in some places, been quoted only to illustrate certain significant peculiarities in the pronunciation of Sanskrit sounds by native Malayāḷam speakers. All Middle Indo-Aryan and New Indo-Aryan words identified have been included.

## Vowels.

The vowels of Sanskrit, Middle Indo-Aryan and New Indo-Aryan have remained in general unchanged in the loan words of Malayāḷam· But there are many instances of changes either in quantity or in quality or in both due mainly to the influence of surrounding consonants, contamination of one form with another or vowel harmony, forming exceptions to the general preservation.

a = a

(A) Sanskrit:

aṁs'a - 'part, portion,' *aṁs'am* 'part of a Taluk'; akkā 'mother' *akka* 'sister'; akṣa - *accə* 'axle'; agasti - *akatti* 'sesbania grandiflora'; agāra - *akar'am* 'a Brāhman house'; aṅka - 'military show, sham fight'; *aṅkam* 'fight, duel, battle'; aṅgaṇa - *aṅkaṇam* 'court-yard'; aṇḍa - *aṇṭi* 'scrotum'; adhikāra - 'administration, jurisdiction' *adhikār'am* 'a small division of land for governing purposes'; anuja - coll. *aṅiyan* 'younger brother'; anuvāda - 'confirmation' *aṅuvādam* 'permission'; abhyāsa - 'military practice' *abhyāsam* 'gymnastics'; avakās'a - 'room, opportunity' *avakās'am* 'occasion or cause for doing, title, claim, right'; avadhi - 'conclusion, termination' *avadhi* 'leave, holiday' cf. Ka. avadhi 'leisure'; asat 'bad' *assattə* 'a wicked person' cf. Sk. asantaḥ 'bad or contemptible men'; kaṭuka - 'pungent, n. name of a plant' lex. kaṭutaila - 'mustard - oil' *kaṭukə* 'mustard'; kaṣaṇa - 'rubbing, scratching' *kaṣaṇam* 'bit, piece, fragment'; kaṣṭi - 'pain, trouble' *kaṣṭi* 'strait, scantiness'; gañjā

*kañcāvə* 'hemp'; ghana - *kaṅam* 'weight'; caṇḍa - fierce, violent, impetuous' *caṇṭi* 'obstinate or mischievous person'; takṣan - *taccan* 'carpenter, ploughmaker, builder'; pañjī or pañji - 'a ball of cotton from which thread is spun' paññi 'cotton'; paṭṭa - *paṭṭə* 'silk'; paṇa - *paṇam* 'a silver coin. wealth in general'; phalita - 'producing consequences, accomplished' *phalitam* 'wit, humour' cf. M. phalita 'an implication'; bhaṭṭa - *paṭṭar* 'a name by which Koṅkaṇ and Tamiḷ Brāhmans are known in Malabar' When applied to Tamiḷ Brāhmans the word implies disrespect See G. M. D.; magha - *makam* 'the tenth constellation'; mantha - *mantə* 'churning - stick'; malla - 'wrestler, athlete' *mallə* 'wrestling'; vaṭa- *vaṭam* 'rope'; vallī *vaḷḷi* 'creeper'; s'aṇa - *caṇam* 'flax'; *ajamōdakā cf. ajamōdikā *ayamōdakam* 'caraway seed'.

(B) Middle Indo-Aryan:

Pālī ambala - (meaning doubtful. see P. T. S. Dict.) *ampalam* 'temple', 'rest house' cf. sgh. ambalama 'rest-house'; ayya - *ayyan* 'lord, a title of Tamiḷ Brāhmans'; patti - *patti* 'leaf, anything leaf-like as the blade of an oar, panel, blade, or hood of a serpent'; vaḍḍhi - *vaḍḍi* 'interest on money commission'; vasala - 'an outcast' *vaṣaḷan* 'bad, foul, spoilt or depraved person'; saṅghāṭa - union, raft' *caṅṅāṭam* 'junction of two boats'; satapupphā *catakuppa* 'anethum graveolens'. k for p is probably due to dissimilation, cf. Pa. kipillikā for Sk. pipīlikā.

Prākr̥t akkhamālā *akkamāla* 'necklace of Elæocarpus seeds'; ajja - 'grandfather, any respectable person' *accan* 'father, title of male members of certain respectable Nāyar families' cf. *pāliyattaccan, maṅṅāṭṭaccan;*

aṇṭhi - *aṇṭi* 'kernel, stone, nut'; atthāṇī 'assembly, meeting house; *attāṇi* 'porter's' rest'. cf. Pa. aṭṭhāna - 'stand, post'; ambāḍaya - *ampāḷam, ampaḷam* 'hog plum'; cammaṭṭhi - *cammaṭṭi* 'scourge'; magasira - *makayir'am* 'the fifth constellation'; maḍaya 'corpse' *maṭayan, maṭhayan* 'fool'. For meaning cf. Sk. mṛta-useless, torpid' and Sk. hataka - 'a low person, a coward'. Mal. *maṭhayan* with aspirate is probably due to contamination with Sk. mūḍha - ; maddala - *maddaḷam* 'a long finger drum'; saviṭṭhā *aviṭṭam* 'the twenty third asterism'; savvala-*cavaḷam* 'lance'.

Pālī & Prākṛt akkhara - coll. *akkar'am* 'letter'; aggi - O. Mal. *akki* 'fire'; pakkha - *pakkam* 'side, lunar day, friendship'; Pa. paṭiggaha - Pk. paḍiggaha - *paṭikkam* 'spittoon'; pallaṅka - *pallakkə* 'palanquin'; masi - *mayi* 'antimony, blackness'; vagga - *vakkam* 'a Varga or section of the Ṛg Vēda' (used by Nambūdir'is only) vaṭṭa - *vaṭṭam* 'circle'; vaṇṇa - *vaṇṇam* 'shape, form, manner'; saṅkhalā *caṅṅala* 'chain'; apakaṭa - *apakaṭam* 'mischief, danger' cf. Sk. apakṛta - 'injury, offence'.

(C) New Indo-Aryan :

Hindī kakrī *kakkir'i* 'cucumber'; khaṛbaṛī *kaṭipiṭi* 'commotion, affray'; tagṛā *takkiṭi* 'strong and stout'; taklī *takkiḷi* 'weaver's reel'; maḍḍī *maṭṭi* 'sediment, dregs'; * khapācī cf. khapaccī *kaviñci* 'whip'; * tagaṛa cf. tagaṛ *takiṭə* 'thin metal plate,;

Marāṭhī aṅgī *aṅki* 'gown, jacket'; aṇā *aṇa* 'an anna or one sixteenth of a rupee'; kacorā, kacōlā *kaccōr'am, kaccōlam* 'curcuma zerumbet'; khā̃ḍī *kaṇṭi* 'a weight of 500 lbs.'; caṭṇī *caṭṭiṇi* 'ground condiments';

capḍā *cappaṭa* ‘flat’; paṭhāṇ *paṭṭāṇi* ‘an Afghan, one of the four classes of foreign Muslims’; patēmārī *pattɛ-mār'i* ‘a native sailing vessel’; pharā *para* ‘a measure of capacity for grain’; bhalē̃ *balē* ‘well done, fine, good, bravo’; maḍhū *maṭu* ‘sweetness, honey’ (poet.); varī ‘a grass bearing grain’ *var'i* ‘a wild-growing rice :; pagaḍā *pakiṭa* ‘ace, drafts, a partic. game played on two pieces of brass or ivory’.

Hindī & Marāṭhī kacērī *kaccɛr'i* ‘public office’; ĸacrā *kacra, kaccara* ‘dirty, of low quality’; H karhī, M. kaḍhī *kaṭi* ‘a dish of pulse meal and spices’; kalāl *kalāl* ‘arrack farm’; capṭā *capaṭṭa* ‘vapid, flat, insipid’; capāṭī *cappātti* ‘a flat cake’; H. chakṛā, M. chakḍā *cakkaṭṭā cakkaṭā* ‘goods cart’; chappar *capparam* ‘a shed or thatch’; naṅṅā ‘naked’ *naṅṅa* ‘an unmarried Brāhman girl’. For meaning cf. Sgh. nagā ‘younger sister’; pakkā *pakka* ‘mature, thorough, experienced’; pakhāl *pakkāḷi* ‘a leathern water bag’; paṅkhā *paṅka* ‘a large suspended fan’; pañcāyat *pañcāyattə* ‘an assembly of five or more arbitrators’; padak *patakkam* ‘jewelled breast plate’; bhāḍārī *paṇṭār'i* ‘treasurer’; sat *sattə* (essence, reality, goodness’; hanḍā *aṇṭāvə* ‘an open mouthed vessel’; H. * pagaṛī or M. pagaḍī cf. H. pagṛī and M. pagḍī *pakiṭi* ‘fib, jest, fraud’; H. * pagaṛī or M. * pagaḍī cf. H. pagṛī and M. * pagḍī *pakiṭi* ‘turban, the broad front of a turban’

*Exceptions :*

(1) a = ā.

The penultimate short *a* of certain loan words containing more than two syllables appears as *ā* in

Malayāḷam, a few of them showing alternatives with *a* and *ā*.

Sk. kāmalā *kāmāla* 'a form of jaundice'.

Pk. pattaya - 'vessel, receptacle' *pattāyam* 'a large chest to hold grain or utensils'; mukkhaṇa - 'liberation' *mukkāṇi* 'a sect of Brāhmans'; viakka - 'doubt' *viyākkə* 'wish, desire, especially of pregnant women' cf. Sk. vitarka - 'fancy, imagination'; bandhaya - 'pledge' cf. Sk. bandhaka - *pantayam pantāyam* 'stake'; caükkala - *cavukkāḷan, camukkāḷan* 'fine carpet having a square shape or containing square designs' cf. M. caukḍī 'a square on cloth &c.'

pāvaṭa - cf. Sk. prāvṛta - mantle, cloak, wrapper' *pāvāṭa* 'girl's petticoat, clothes spread in the streets as at a King's coronation'.

Pa. Pk. pallaṅka - *pallakkə, pallākkə* 'palanquin.' M. cākan 'a serpent, a species of coluber' *cākkāṇi* 'centipede'; tābalī *tāmpāḷam* 'tray, salver, plate.'

There is one instance of *a* being lengthened before a Mal. suffix, the addition of which has converted an original word of two syllables into one of three. Pa. Pk. cuṇṇa - *cuṇṇāmpə* 'lime.'

It may be observed that a similar lengthening of not only *a* but all penultimate short vowels is often met with in English words adopted into Malayāḷam Ex. England; *iṅgḷāṇḍə* English *iṅgḷīṣə*; government *gavaṇmēṇṭə*; secretary *sikraṭṭɛr'i.*

(2) a = e.

The pronunciation of *a* coming after certain initial consonants as *e*, is the most important of the vowel changes met with in the Indo-Aryan loanwords of

Malayāḷam, and also perhaps the most interesting from a phonological point of view.

The first to note and record the change was Gundert. He observed that *a* occurring after the voiced sounds *g, j, ḍ, d, y,* and *r* is heard as *e* in the pronunciation of the Malayāḷis[1]. Gundert's observation is obviously imperfect inasmuch as the change is regularly manifested after *b* and *l* also, over and above the sounds specified by him. Professor Rājarājavarma remarks: "*a* is the heaviest of all vowels in Malayāḷam and as such it has undergone corruption in various words. The corrupt pronunciation of *a* in Malayāḷam is very much like *e*. Ex. Sk. gandha - *gendham,* Sk. jana - *jeñam,* Sk. ḍambha-[2] *ḍembhə,* Sk. dayā *deya,* Sk. bandhu - *bendhu,* Sk. ravi - *r'evi,* Sk. lajjā *lejja.* The words quoted above show that in Sanskrit loans *a* following unaspirated voiced stops which remain voiced in Malayāḷam, the sonant *y,* and the liquids *r* and *l* is pronounced *e* though written *a* "[3].

Neither Gundert nor Rājarājavarma has explained the change. It will be desirable to discuss in full the scope of the change under consideration, and to attempt an explanation of the tendency so peculiarly marked in the pronunciation of the Malayāḷis.

It will be seen from the examples cited by Professor Rājarājavarma that the sounds after which *a* manifests a tendency to be pronounced as *e* are all voiced consonants

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1. *A Grammar of the Malayāḷam Language,* 2nd ed., p. 8.

2 *ḍambha* is Prākṛt, the corresponding Sanskrit word being *dambha -.*

3. *Kɛr'aḷapāṇiñīyam,* 4td ed., pp. 86—87.

occurring initially, which latter are totally absent in native Malayāḷam words. The change in question is seen not only in Sanskrit loans, but also in other Indo-Aryan words that have found their way into the Malayāḷam vocabulary. The following examples from Middle Indo-Aryan and New Indo-Aryan will illustrate the point. Middle Indo-Aryan: Pk jamala - *jeviḷi* 'double cloth, cloth in general'; Pk. ḍambha - *ḍembhə* 'pride'; Pk. raṭṭhia - *reṭṭiyār* 'one belonging to a class of Telugu S'ūdras'; Pa. Pk. lakkha - *lekkə* 'aim'; Pk. laddī *letti* 'dung of animals' New Indo-Aryan: H. jati *jeti* 'musical rhythm'; H. ḍabbā *ḍeppa* 'a tin vessel for holding oil'; H. baṛāī *beḍāyi* 'self-praise, magnifying'; H. laṭṭū *leṭṭu* 'a child's top'; M. dambḍī *dempiṭi* 'a copper coin of small value'; M. dasrā *desra* 'a festival held in honour of Durgā'; M. lakhōṭā 'closed letter', *lekkōṭṭə* 'envelope'; H. M. ḍabbā *ḍeppi* 'a small box'; H. M. baṅglā *beṅkaḷāvə* 'a bungalow'; H. M. lāgōṭī *leṅkōṭṭi*; H. laḍḍū, M. laḍḍu *leḍḍu* 'a globular sweetmeat.'

Indo-Aryan *a* preceeded by palatal stops (both voiced and voiceless) is also found represented by *e* in a fairly large number of loanwords. The change which is evidently due to the position of the tongue required for the production of palatals colouring the vowel following, is often met with in the colloquial dialects in native Malayāḷam words showing *a* in the literary dialect. Ex. *cakiṇi, cekiṇi* 'layers of fibre enclosing the flesh of jack fruit'; *cakir'i, cekir'i* 'coco-nut fibre'; *caviṭṭu, ceviṭṭu* 'kick'; *caḷi, ceḷi* 'mud'; *car'ivə, cer'ivə* 'slope.'

The following forms with *e* in literary Malayāḷam, a few of them showing alternatives with *a* and *e*, may be regarded as loans from the popular dialect. Sk. candra - 'gold,' *centram* 'golden neck ornament'; Sk. campaka -, *cempakam* 'michelia champaca'; Sk. caru - *car'uvam, cer'uvam* 'cooking pot'; Sk. jhaṭiti *jheṭiti* 'soon'; Sk. jhampaḍa - *cempaṭa* 'a mode of beating time'; Pa. Pk. camma - *cemmān* 'a worker in leather'; Pa. Pk. cakka - *cakkə, cekkə* 'oil-press.'

With the above may be compared Sanskrit loanwords in Kannaḍa showing a similar change. Ka. caṇḍi ceṇḍi 'a passionate, violent female'; Ka. canda, cenda 'lovely, charming'; Ka. candira, cendira 'moon'; Ka. carce, cerce 'smearing the body with sandal.'

It remains to suggest an explanation for the phonetic development detailed above. Malayāḷam *a* is not the equivalent of Hindī or Marāṭhī *a*. In pronunciation it takes its place between numbers four and five of the cardinal vowels, more inclined towards number four than five, and evinces a tendency towards greater closeness under favourable circumstances. In the case of voiced consonants an occasion for the natural tendency to manifest itself is provided by the lack of muscular intensity characterizing their pronunciation. *a* preceeded by palatals also has changed to *e* in colloquial Malayāḷam in a fairly large number of words (see the previous paragraphs). It may be observed that the influence of the position of the tongue required for the production of the palatal consonants is, like the lack of muscular intensity noted above, a favourable factor conditioning

the change. The above change is not observable when *a* follows a voiceless stop or voiced aspirate (palatals excluded), the reason being the resistance offered by the greater muscular tension involved in their pronunciation, Ex. Sk. kakṣā *kacca* 'hem of the garment tucked into the waistband, cloth in general'; Sk. cakra - *cakram* 'wheel, a coin valued $\frac{1}{28}$ of a rupee'; Sk. takṣan-*taccan* 'sawer of wood'; Sk. pakṣa - *pakṣam* 'partiality'; Sk. khaḍga - *khaḷgam* 'sword'; Sk. chanda - 'appearance, look, shape', *cantam* "beauty"; Sk. phalaka - *palaka* 'plank'; Sk. ghaṇṭā *ghaṇṭa* 'bell'; Sk. dhana - *dhanam* 'wealth, riches'; Sk bhaṅgī 'way of dressing, fashion, toilet'; *bhaṅgi* 'beauty'. An interesting parallel of a phonetic change affecting only voiced consonants is provided by the cerebralization of dentals in Sindhī. The surd stops and aspirates which are pronounced with greater energy have remained dentals in Sindhī, while *d* alone has been cerebralized[1],

Voiceless stops of certain loanwords in Malayāḷam, going back to voiced stops followed by *a* in Indo-Aryan, are pronounced with *e* in colloquial Malayāḷam. Ex. Sk. gati - 'movement, procedure', *keti* 'means, way'; Sk. garuḍa - *ker'uṭan* 'Viṣṇu's bird'; Sk. garbha-*kerpam* 'pregnancy'; Sk. garva - *keruvə* 'pride'; Sk. daṇḍa -, OMal. *teṇṭam* 'fine, punishment, trouble'; Pa. Pk. gaṇṭhi - *keṇṭi* 'inflammation of the scrotum.'

In Tamiḷ *e* is not only pronounced after voiceless stops representing Sanskrit voiced stops, but also written. Ex. Sk. gaja - Tam. kecam; Sk. gandha - Tam. kentam

1. R. L. Turner, *JRAS*, 1924, p. 583.

'odour'; Sk. gambhīra - Tam. kempīram 'depth, profundity'; Sk. dars'ana - Tam. tericanam; Sk. bandhu - Tam. pentu 'relation, friend'; Sk. bala - Tam. pelam 'strength'; Sk. bandha - Tam. pentam 'tie, bondage.'

The foregoing examples would suggest that Malayāḷam and Tamiḷ had a period when Sanskrit initial voiced stops were pronounced voiced in the loanwords. The appearance of *a* in colloquial Malayāḷam where we would naturally expect *e* as in *kañcāvə* 'hemp' (Sk. gañjā), *taṇṭə* 'stick, pole' (Sk. daṇḍá-), *pampar'am* 'spinning top' (Sk. bambhara - 'bee'), *tavi* 'ladle' (Pk. davvī) may be regarded as the result of the attempt on the part of the learned to maintain, as far as possible, the pronunciation of Sanskrit words as written, influencing the colloquial speech. In this connection may be contrasted the retention of *e* after *k* by Malayāḷam, both in the colloquial and the literary dialects, in native Dravidian words where Kannaḍa shows ga - < Primitive Dravidian ga -. (For the general loss of voice in the initial voiced stops of Tamiḷ and Malayāḷam see Pre-Aryan and Pre-Dravidian, p. 48, "Sanskrit and Dravidian," by Jules Bloch.) Ex. *keṭṭə* in *aṇakkeṭṭə* 'dam', Kan. gaṭṭu; *keṭṭə* 'bundle', Kan. gaṭṭe; *keṭṭu* in *keṭṭutāṭi* 'beard about the chin', Kan. gaḍḍa; *keṇṭan* 'large', Kan. gaṇḍu; *keta* 'trembling, palpitation', Kan. gada; *keṅakku* 'to roar, sound harsh', Kan. gane.

In the above instances, unlike the case of Sanskrit loans, there is nothing to tell the Malayāḷam speaker that the *e* represents earlier *a*, and in the absence of any force influencing *e* towards being pronounced *a*, *e* has

remained unchanged both in literary and colloquial Malayāḷam.

In the pronunciation of *y*, *r′*, and *l* both the factors conditioning the change, namely the lack of muscular tension and the palatal position of the tongue, are present. Hence *a* following these sounds also shows a regular change to *e*. With this may be contrasted *a* remaining unchanged after *v*, which latter is the only voiced sound occurring initially in native Malayāḷam words. Ex. Sk. vaṭa-*vaṭam* 'rope'; Sk. varṇa-*varṇam* 'colour'; Sk. vallī *vaḷḷi* 'creeper'; Sk. varāḍī *var′āḷi* 'a musical tone'; Sk. vana-*vaṅam* 'forest'; Sk. vayas-*vayassə* 'age.' The labial position of *v* may also have been responsible to a certain extent for the resistance of the change.

In conclusion, then, we see that the change of *a* to *e* in the Indo-Aryan borrowings of Malayāḷam is conditioned by the lack of muscular intensity of the consonant preceding *a* or the palatal position of the consonant with which *a* is associated.

(3) a = i.

Final *i* of words in Malayāḷam converts *a* of the preceding syllable into *i*. This is analogous to the palatalisation of *a* in Saka when followed by *i* or *y*[1].

Sk. kambala-'coarse woolen stuff' *kampiḷi* 'carpet, rug'; Pk. kāvaḍa-*kāviṭi* 'an adorned pole with offerings to Subrahmaṇya'; jamala-'pair' *javiḷi* 'double cloth, cloth in general';

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1. See Sten Konow, *Saka studies*, p. 13.

Pa. Pk. ittara - *ittir'i* 'little'; kattarī *kattir'i* 'scissors'; H. * khapācī *kaviñci* 'whip' H. * pagaṛī or M. pagaḍī *pakiṭi.*

In native Malayāḷam words also the above change is common. Ex. *appaṭi, appiṭi* 'whole, entire'; *ceppaṭi, ceppiṭi* 'jugglery' *pakar'i, pakir'i,* 'a partic kind of fish';

In the following words *a* followed by *l* is represented by *i* in Malayāḷam. The change is due to the alveolar character of Malayāḷam *l* imparting a palatal tinge to the preceding vowel.

Sk. kavala - *kaviḷə* 'mouthful'; kāmalā *kāmila* 'jaundice'
Pa. agalu - *akilə* 'aloes';

Malayāḷam words also show the same change. *avalə, avilə* 'beaten rice'; *ayalpakkam, ayilpakkam,* 'vicinity'; *takal, takil* 'a drum'; *tukal, tukil,* 'skin'; *vayal, vayil,* 'field'.

Anticipation of y in the succeeding syllable has changed *a* to *i* in the following two words.

Sk. āvas'ya - *āvis'yam* 'necessity'; * apakhyāti - *avikhyāti* (coll.) 'ill-fame' cf. Ka. apakhyāti 'injured reputation';

For reasons unexplained *a* has been represented as *i* before cerebrals in the following instances:

Sk. kaṭōra - (ā) 'a kind of vessel' *kiṭār'am* 'cauldron, boiler.' *ā* for *ō* in the second syllable is perhaps due to confusion with Sk. kaṭāha - ; karkaṭaka - *karkiṭakam* 'sign of the zodiac Cancer, the twelfth Malayāḷam month.'

H. * tagaṛa *takiṭə*

M. * pagaḍā *pakiṭā*

ā — ā

(A) Sanskrit:

āṇi-'the pin of the axle of a cart' *āṇi* 'nail'; ādāya-taking, seizing' *ādāyam* 'income' cf. M. adāi 'income'; ādhāra-'support' *ādhār'am* 'document'; ābhāsa-'semblance, fallacious appearance' *ābhāsam* 'low, vulgar' cf. Te. ābhāsamu 'disagreeable, bad worthless'; ārā 'a shoe maker's awl, a bore, a probe' *ār'ə* 'a chip, a splinter, a sharp-pointed fibre' cf. *M.* ār 'an accuminated or a pointed end of a stick, rope &c.'; ālasya-'want of energy' *ālasyam* 'sickness of kings'; kalyāṇa-'happiness, prosperity' *kalyāṇam* 'marriage'; kāhala- a kind of musical instrument' *kāḷam* (poet.) 'a trumpet'; chāyā 'shading or blending of colours' *cāyam* 'dye, paint'; jālikā 'net, *jāḷika* 'money-bag'; dāna *tāñam* 'gift to a Brāhman'; nārāca-'an iron arrow' *nār'āyam* 'a heavy double-pointed iron style'; pāna-'a drinking vessel, cup' *pāña* 'a waterpot'; bhāgavata-relating to Viṣṇu, a follower or disciple of Viṣṇu' *bhāgavatar* 'a musician'; bhāṭaka-*vāṭaka* 'hire, rent'; varāha-'boar' *var'āhan* 'a gold coin'[1] from the stamp of a boar'; vāṇa-'sounding' *vāṇam* 'rocket'; vācana-'the act of reciting or reading' *vāyaña* 'reading'; vāla-*vālə* 'tail'; s'āṭhya-'wickedness's *s'āṭhyam* perverseness, obstinate opposition'; s'āṇa-or s'āṇā *cāṇa* 'whetstone' s'ālā a house, building, shed, workshop' *cāla* 'a row of sheds, village'; sāvadhāna-'attention' *sāvadhāñam* 'delay.'

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(1) Ref. Brown, *The Coins of Indian*, p. 59 and Sir Walter Elliot, *Coins of Southern India*, p. 152 D.

(B) Middle Indo-Aryan:

Pālī ummāra-*ummar'am* 'veranda in front of a house'; saṅghāṭa-*caṅṅāṭam* 'junction of two boats'; ñāya-*ñāyam* 'reason, justice, right'.

Prākṛt kāvaḍa-*kāviṭi* 'an adorned pole with offerings to Subrahmaṇya'; kuppāsa-*kuppāyam* 'a garment' such as a coat or a shirt'; khā (y) a-*kāyal* 'backwater, lagoon' cf. Sk. khāta-'moat, well, pond'; ghāya-*kāyam* 'wound'; chāra-*cār'am* 'ashes' dhāī *tāyi* 'wet nurse'; mādu *mātə* 'mother, lady'; māṇikka-*māṇikkam* 'ruby'; māraya *mār'ayān* 'a class of Nāyars, usually drummers in temple.' Mal. mār'ān is a further corruption from mār'ayān; rāī *rāy* 'night' cf. *r'āyum pakalum* 'night and day'; rāutta-*'rāvuttan* 'a class of Northern Muhammadans' rāṇī *r'āṇi* 'queen'; vakkhāṇa-'expounding, commenting' *vakkāṇam* 'dispute, struggle, quarrel,'

Pālī & Prākṛt āṇā 'order,' command' *āṇa* 'oath'; khāra *kār'am* caustic, potash'.

(C) New Indo-Aryan:

Hindī aṛhānā *aṭhāṇa* 'a musical mode.' ṇ due to confusion with M. aḍāṇā; kaṭārī *kaṭhār'i* 'dagger' prob. contam. with Sk. kuṭhāra; khāl 'inlet, canal' *kālə* 'water-channel; gōsāī *gōsāyi* 'a religious mendicant;' jātrā *jātra* 'journey, voyage'; *jhālarī *jālar* 'a cymbal', ṭhānā *ṭhāṇa* 'station, place' contam. with M. ṭhāṇe; ṭāk *ṭākkə* 'aim, proper time.; dubhāsiyā *tuppāyi* 'interpreter'; pārā *pārāvə* 'sentry, guard'; baṛāī *baḍāyi* 'self-praise, magnifying'; bhātā *bātta* 'an allowance in addition to military pay,; bāp *vāppa* 'father' (in use among Muhammadans only); laṛāī *laḍāyi* 'quarrel' (Munammadan);

sārī *sār'i* 'woman's cloth worn round the body and passing over the head';

Marāṭhī āīmāī *āyimma* 'a woman of the Tamiḷ Brāhman community'; *ṃm* due to confusion with final *amma* of feminine names. kān(a)ḍā *kānaṭa* 'a musical mode'; cākaṇ 'serpent, coluber' *cākkāṇi* 'centipede'; cāvḍī *cāviṭi* 'choultry, public building open on one side, office'; * ujārī cf. uj(a)rī *ujār* 'brightness, wakefulness'; jagannāthī 'cloth, muslin &c., relating to the city of jagannāth' *jagannāthan* 'a kind of cloth'; jāḍā 'learning, talent' *jāḍa* 'cleverness, trick'; jā̃bā *cāmpa* 'rose-apple'; ḍā̃gar 'the flour of uḍīd &c., prepared with salt and pepper' *ḍāṅkar* 'a curry'; ḍāv *ḍāvə* 'device, exaggeration, fib'; dēvhārā 'ostentatious worship or piety' *tēvār'am* 'daily religious ceremonies'; paṭhāṇ *paṭṭāṇi*; pā̃kh 'wing, side of a roof' *pāṅṅə* 'side, party' cf. *pāṅṅan* 'friend'; pāray 'a pointed iron bar' *pār'a* 'crowbar'; phāḷ 'a slip or shred' *pāḷam* 'a strip of metal; phāḷā 'a shred, a slip, a torn piece' *pāḷi* 'rag, shred, the leaf of a book'; bāṇī *bāṇi* 'kind, manner; quality'; rāṭ *rāṭṭə* 'spinning wheel, water wheel'; rāy 'king, a title of honour affixed to the names of persons eminent as soldiers, clerks &c.,' *r'āyar* 'Title of Marāṭha Brāhmans'; rāv *rāv* 'title of Marāṭha Brāhmans'; lāg *lākkə* 'susceptibility or suitableness of carriage or conveyance'; vāv 'leisure' *vāvə* 'a holiday, often used in the sense of full moon or new moon'; sā̃bhār *sāmpārə* 'a kind of curry'; * dīvāḷī cf. divāḷī *dīvāḷi* 'the lamp-feast at the new moon of October'; * s'ēṇāī cf. s'ēṇaī *s'ēnāyi* 'title of Koṅkaṇa Brāhmans',

Hindī & Marāṭhi ājā *ās'ān* 'teacher' khādī *kāṭi* 'thick cotton cloth'; cimṭā *cimiṭṭāvə* 'pincers, tweezers, tongs'; * jāthā *jātta* 'march of a band of people'; dhārī *dār'i* 'a narrow border or a coloured strip of a cloth'; dupaṭṭā *tuppaṭṭāvə* 'a veil or linen sheet of two breadths to cast around the shoulders'; H. nāṛā, M. nāḍā *nāṭa* 'tape, ribbon'; pakhāl *pakkāḷi* 'a leather water-bag'; pañcāyat *pañcāyattə* 'an assembly of five or more arbitrators' pukār *pukkārə* 'brawl, noise'; bāī *bāyi* 'a term of respectful compellation added to the names of Kṣattriya women' cf. *Pārvatī bāyi, Lakṣmī bāyi, Maṅgaḷā bāyi* &c.,; bihāg *bihāg* 'a musical mode'; bhāḍārī *paṇṭār'i* 'treasurer' miṭhāī *miṭṭāyi* 'sweetmeats, confectioneries'; lāg *lākkə* 'aim, butt'; lāḍū *lāḍu* 'a globular sweetmeat'; sāthī *cāti* 'companion'; haṇḍā *aṇṭāvə* 'an open-mouthed metal vessel'; * nāth cf. H. M. nath *nāttə* 'nose jewel';

gāḍā cf. Pk. gaṇḍaa - *kāṇṭā* 'rhinoceros' prob. a Dravidian l. w. in Sanskrit cf. Mal. *keṇṭan* 'big'; Ka. gaṇḍu 'strength, stoutness' Te. gaṇḍu 'strength, the male of the lower animals'

*Exceptions.*

(1) *ā* appears as *a* in the following words:

Sk. agāra - *akar'am* 'Braāhman house' perh. contam. with Sk. nagara - ; Sk. kakṣyāpaṭa - *kaccavaṭam* 'commerce in cloth, trade in general'

Sk. phalāhāra - *palahār'am* 'light refreshments, sweetmeats'

Pa. avahāra - *ōhar'i* 'share'

Pk. ambāḍaya - *ampaḻam* cont. with Mal. *paḻam* 'fruit'.

(2) ā is found represented *ɛ* in *kēmpir'i* 'coarse cloth' H. kāmrī 'blanket'

i = i.

(A) Sanskrit:

iṣṭikā *iṭṭika* 'brick'; kiṅkiṇī *kiṅṅiṇi* 'a small bell' cikitsā 'medical attendance' *cikilsa* 'medical treatment'; citrā *cittir'a* 'the 14th lunar mansion'; chidra-'defect infirmity, slit' *chidr'am* 'split, disaster' cf. *kuṭumba cchidr'am* 'internal dissensions in a family'; chinna-'cut, divided' *ciññam* 'a piece, a bit'; chinnabhinna-'pierced through and through' *ciññabhiññam* 'at sixes and sevens'; diṣṭa-*tiṭṭam* 'that which has been determined, accuracy' cf. *tiṭṭam var'uttukā* 'ascertain exactly'; nigaḍa-*nigaḷam* 'an iron chain for the feet, a fetter'; nidāna-'putting or laying down' *nidāñam* 'settlement, decision' cf. *nidān'am vannilla* 'It is not yet settled', *nidāñavila* 'customary or average price'; nirūpayati *nir'ūpikku, nir'uvikku* 'consider' nirvāṇa-'final emancipation from matter and re-union with the supreme spirit' *nirmāṇam* 'nudity', a secondary sense derived from the naked state of mendicants. cf. Ka. nirvāṇi 'a person who goes naked and who is exonerated while living from future birth as well as ritual ceremonies'; nivṛtti-'return, escaping from' *nivṛtti* 'escaping from, remedy, means' cf. *nivṛtti illa* 'There is no escaping from' *nivṛtti varāññāl* 'if not remedied'; pitta-'bile (whose chief quality is heat) *piccə* 'madness' cf. *payittiyam* 'madness'; pittala *piccaḷa* 'brass'; piṣṭa-'cake, pastry' *piṭṭə* 'a thin meal cake, rice bread, flour; bhikṣā *picca* 'the act of begging'; bhitti-*bhitti* 'wall'; mis'ra-'mixed, blended' *mis'ram* 'disorder, confusion'; vikaṭa-'uncommon, dreadful'

*vikaṭam* 'a disturbing or troublesome state'; vikṛti - 'changed condition of body or mind' *vikṛti* 'mischief wickedness'; vitāna - 'canopy, cover' *vitāñam* 'putting a canopy with clothes' also used in the general sense of decoration cf. *keṭṭivitañam* 'decoration'; vibhakti - 'inflexion of nouns, declension' *vibhakti* 'scholarship' cf. *mēlpattūr'iñṭe vibhakti* 'the scholarship of Mēlpattūr'; vilambhayati 'causes to receive or falls to the share of' *viḷampu* 'to distribute food'; vivara - 'expansion, widening' *vivar'am* 'detailed account' cf. Sk. vivaraṇa - 'explanation, specification'; vis'ēṣa - 'distinction, speciality' *vis'ēṣam* 'eminence, excellence, particulars'; s'ikṣā 'instruction, study, descipline' *s'ikṣa* 'well-desciplined, good, excellent'; s'iṣya - 'disciple' *s'iṣyan* 'servant' perh. from the menial work which disciples used to do at the preceptor's house'; siddhānta - 'settled opinion or doctrine' *siddhāntam* 'persistency, stubbornness'; sindhu - *cintə* 'a musical mode'

(B) Middle Indo-Aryan :

Pālī viriya - 'strength, vigour' *vir'iyam* 'wild game' for meaning cf. Sk. vīra - (male of animals) and Nep. bir 'a wild boar.'

Prākṛt ghiṇā 'contempt compassion' *kiṇa* 'ardour' This word has kept the M.I.A. form but the older meaning. cf. ghṛṇa - (Ved.) 'heat, ardour'; ṇāvia - *nāviyan* 'a S'ūdra barber'; diḍha - *tiṭam* 'firm, stout'; dhiṭṭha - *tiṭṭam* 'bold, confident'; viḍḍa - 'ashamed', *viḍḍhi*, *viḍḍhiyān* 'fool, foolish man' The aspiration is probably due to the influence of Sk. mūḍha -; saviṭṭhā *aviṭṭam* 'the twenty third asterism';

Pālī & Prākṛt ittara - *itti'ri* 'little, small'; tikkha - *tikkə* 'strain, pressure, swiftness'; tiṇha - *tiṇṇam* 'stiff, tight, aloud, quick' See under Nep. tikho (N. D.) for N. I. A. forms having the above shades of meaning'; Pa. paṭiggaha - Pk. paḍiggaha - *paṭikkam* 'spittoon'; parisā *par'iṣa* 'assembly, assemblage, any set or class of people, party'. ṣ due to later Sanskritisation; siṅgāra - *ciṅkār'am* 'ornament' cf. *cinkār'a(t)tōppə* 'an ornamental garden'; sippa - 'arts' *cippam* 'nice appearance, elegance'; sippī *cippi* 'oyster-shell';

(C) New Indo-Aryan:

Hindī binnā *piññu* 'weave, plait'; billā *villa* 'badge, metal-plate';

Marāṭhī s'īgāḍī *ciṅkāṭi* 'a Turkish bow.'

Hindī & Marāṭhī H. khicṛī, M. khicḍī *kıccaṭi* 'a kind of curry'; ciṭṭhā *ciṭṭa* 'routine, list, schedule'; ciṭṭhī *ciṭṭi* 'lottery, note, receipt'; cimṭā, *cimiṭṭāvə* 'pincers, tweezers, tongs'; H. tipāī, M. tipāyī *tippāyi* 'a stand with three legs'; bihāg *bihāg* 'a musical mode'; miṭhāī *miṭṭāyi* 'sweetmeats, confectioneries'; vīr *vīrə* valour, power';

i = e.

Indo-Aryan *i* changes to *e* in colloquial Malayāḷam when it is followed by a single consonant preceding an open vowel. The change is evidently the result of a tendency to harmonise the utterance of dissimilar vowels. To facilitate the pronunciation of the open vowel *a*, 'the positions of the lips and the tongue are slightly altered as the effect of which *i* becomes more open. The fact that this change is associated with single consonants only is due to the short and loose pronunciation of intervocalic

single stops in Malayāḷam. In the case of long consonants, more duration in utterance is involved and so the anticipation of the following vowel and the consequent adjustment do not have their play.

Sk. divasa - *devasam* 'day'; niyama - *neyamam* > *nēmam* 'rule, regularity'; vilambhayati *veḷampu* 'to distribute food'; vilasati *velasu* 'shine, flourish'; viṣa - *veṣam* 'poison'; hita - *etam* 'suitability, easiness'.

Contrast with the above *kiccaṭi, ciṭṭa, tiṭṭam* &c., which do not show *e* in colloquial Malayāḷam.

L. V. Ramaswamy Aiyar observes that i when followed by a consonant of the (t) or (ṭ) series, or by (l) or (ḷ) (ṣ), (r') or (r) and a back vowel, changes in the colloquial, into the easier (e)[1]. But the change in question does not confine itself to the consonants specified. It takes place before all single consonants and the conditions underlying it have nothing to do with the place of articulation or the back position of the vowel. This will be clear from the following colloquial words:

*tekayu* 'to be enough' *tikayu* (lit.); *nekattu* 'to level up' *nikattu* (lit.); *etal* 'petal' *ital* (lit.) *eṭam* 'place' *iṭam* (lit.); *eṇa* 'couple'; *iṇa* (lit.); *eñam* 'kind'; *iñam* (lit.); *er'a* 'prey' - *ir'a* (lit.) *ela* 'leaf' *ila* (lit.); *evan* 'this man' *ivan* (lit.) *ves'ari* 'fan' *vis'ari* (lit.) *eḷaya* 'tender' *iḷaya* (lit.)

ī = ī.

(A) Sanskrit:

jīraka - *cīr'akam* 'cumin'; dīna - 'distress, wretchedness' *dīnam* 'illness'; pīṭhikā 'stool, bench' *pīṭika* 'shop'

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1. *A brief account of Malayāḷam Phonetics* p. 8.

cf. M. piṭhā ' a spirit shop '; * cīla - cf. cīra - ' rag, tatter, clothes ' *cīla* ' a rag '.

(B) Middle Indo-Aryan :

Prākṛt tīyatihi - cf. tī(y)a — ' of the past ' and Amg. tihi - ' lunar day ' *tīyati* ' day of the month '.

(C) New Indo-Aryan :

Hindī cīnī *cīn'i* ' sugar '; ciṭhī *ciṭṭə* ' note, bill, bond card '; dīg *ḍīkkə* ' pride, boasting, pomp '; bīchā ' a small stiletto with a curved or serpentine blade ' *pīccān* in *pīccān katti* ' knife '; bīṛī *bīḍi* ' cigarette '; bītā ' span ' *vīti* ' width ' cf. Tam. vīti ' breadth of a shingle '; bīdhā *vītam* ' portion, share, rate '.

Marāṭhī * dīvṭī cf. divṭī *dīvaṭṭi* ' a torch '; * dīvāḷī cf. divāḷī *dīvāḷi* ' the lamp - feast at the new moon of October '; * s'īmā cf. s'imā ' boundary or limit ' *s'īma* ' foreign land, more commonly used in the restricted sense of England '.

H.* dīvālā or M.* dīvāḷẽ. cf. H. divālā, M. divāḷẽ, *dīvāḷi* ' bankruptcy '.

u = u.

(A) Sanskrit :

ucca - ' the apex of the orbit of a planet ' *ucca* ' noon '; ucca - ' high, lofty ' *ucci* ' the crown of the head '; udyōga- ' the act of undertaking anything ' *udyōgam* ' job, employment ' cf. *udyōgasthan* ' an officer '; kusumbha - ' outward affection, compared with the colour of safflower ' *kus'umpə* ' envy '; guḍikā *guḷika* ' pill '; tuttha - *tuttam* ' sulphate of copper '; tulā *tulām* ' balance, libra, a weight of 100 palas, cross-beam or joist ,; duṣṭa - ' offence, crime, guilt ' *duṣṭə* ' wickedness, contamination '; puccha - ' tail '

*puccham* 'contempt, derision'; pura - 'house, dwelling, abode' *pur'a* 'room, shed, building'; muñja - 'saccharum Munja,' *muñña* 'Premna integrifolia'; mut *muttə* 'joy, delight'; mustā *mutta* 'Cyperus Rotundus'; muṣṭa - theft, robbery' *muṭṭāḷan* 'plunderer, one who takes the law into his own hands'. cf. M. muṭhāṇ 'gang, band'; s'ukra - (with graha) a receptacle for Sōma '*cukkir'i* 'a drinking vessel in toddy shops'; suruṅga - *turuṅkə* 'a subterranean cell'.

(B) Middle Indo-Aryan:

Pālī ummāra - *ummār'am* 'veranda in front of the house'; satapupphā *catakuppa* 'anethum graveolens'.

Prākr̥t ummatta - *ummattə, ummattam* 'thorn-apple'; ummara - *ummar'am* 'veranda in front of the house'; kundurukka *kuntir'ikkam* 'resin of Boswellia Thurifera'; kucca - 'beard, a kind of grass' *kuccə, kucci* 'stubble, strip, tassel, a piece of straw, brush, penis' cf. Sk. kūrca- having the above meanings; kuppāsa - 'bodice' *kuppāyam* 'a garment such as a coat or a shirt'; khurappa - 'an instrument for scraping grass for horses' *kur'appam* 'a curry-comb'' mukkhaṇa - 'liberation' *mukkāṇi* 'a sect of Brāhmans'; muḍḍha - *muṭṭāḷan* 'fool'; sunna - *sun'n'am* 'a zero, a circular mark'; uppariga - cf. uppari 'up, upon' and Sk. upariga - 'soaring above' *uppar'ika* 'a high mansion'. For meaning cf. American English 'sky-scraper'; kuttaka - cf. kutta - 'rent, lease' *kuttaka* 'contract, monopoly'. G. M. D. surmises connection with H. guttā; ruppika - cf. ruppa - 'silver' *uruppika* 'rupee'.

Pālī & Prākr̥t cuṇṇa - *cuṇṇāmpə* 'lime'; sukkha - *cukkə* 'dry ginger' cf. Nep. sukuṭi 'dried meat

or fish' suṅka - *cuṅkam* 'toll, custom'; muttā *muttə* 'pearl' * kŭppa - (N. D.) *kuppi* 'bottle'; * tulukkha - cf. Sk. turuṣka - *tulukkan* 'a Turk, a Muhammadan'.

(C) New Indo-Aryan:

Hindī dubhāsiyā *tuppāyi* 'interpreter'.

Marāṭhī kūcī *kuñci* 'hair of horses or bristles of swains'; kūcī 'a brush of hog's bristles &c., tied together at one end' *kuñcam* 'tassel, brush, bristles'; tukḍā 'a piece, a bit' *tukkiṭa* 'a piece, a bit, a short musical hit'; būdī *bundi* a partic. kind of sweetmeat' used always with the word *kār'ā* (M. I. A. khāraa -?) in front as *kār'ābundi*.

Hindī & Marāṭhī:

H. tukṛī, M. tukḍī *tukkiṭi* 'division of a country'; office of sub-collector'; dupaṭṭā *tuppaṭṭāvə* 'a veil or linen sheet of two breadths to cast around the shoulders'; H. dupaṭṭī, M. dupaṭṭā *tuppaṭṭi* 'a mantle or sheet'; pukār *pukkārə* 'brawl, noise'; huṇḍī *uṇṭi, uṇṭiyal* 'bill of exchange'.

u = o.

*u* when followed by a short consonant preceding an open vowel changes to *o* in colloquial Malayāḷam. This is analagous to the change of *i* to *e*, and as explained in p. 40, it is the openness of the vowel following and the short consonant in between that are responsible for the change.

Sanskrit:

udaya - *otayam* 'sunrise'; udayana - *oten'an* 'name, proper'; upakāra - *opakār'am* 'use'; upadrava - *opadr'avam* 'oppression, nuisance'; upāya - *opāyam* 'means, artifice'; guṇa - *koṇam* 'good quality'; guda - *kotam* 'anus';

The above change is common in native Malayāḷam words. *tuka, toka* 'sum'; *puka, poka* 'smoke'; *nukam, nokam* 'yoke'; *kuṭa, koṭa,* 'umbrella'; *kuṭam, koṭam* 'pot'; *tuṇa, toṇa* 'help'; *kuta, kota* 'notch'; *putappə, potappə,* 'blanket, sheet' *muña, moña,* 'a point'; *cuña, coña* 'juice'; *cuma, coma,* 'cough' *kur'a, kor'a,* 'bark'; *kula, kola* 'bunch'; *kus'avan, kos'avan* 'potter'.

u = i.

*u* has changed to *i* in colloquial Malayāḷam as a result of the influence of the consonants with which it is associated. It will be seen that it is the preceding or following palatal consonants that has brought about the change in the following words:

Sanskrit anuja - *añiyan* 'younger brother'; as'uddha-*ayittam* 'pollution'; āyus - *āyissə* 'long life'; manuṣya - *maniṣiyan* 'man'; anurūpa - *añir'ūpam* 'suitable'.

Prākṛt kundurukka - *kuntir'ikkam* 'resin of Boswellia thurifera'.

The following are parallels in Malayāḷam: *ar'uvi ar'ivi* 'fountain, waterfall'; *kur'uvi, kur'ivi* 'sparrow' *mar'unnə, mar'innə* 'medicine'.

ū = ū.

(A) Sanskrit:—

ūrdhva - 'anything placed above or higher' *ūrdhvam* 'beyond reach, unsuccessful'; dūta - 'messenger, envoy' *dūtə* 'message'; dhūli-*tūḻi* (O. Mal.) 'dust'; pūra - *pūr'am* abundance'; bhūta - *pūtam* 'ghost' cf. *tīkōr'iccor'iyura pūtam* 'ghost throwing fire', mūṣā *mūs'a* 'crucible'; sūcī *tūs'i* needle'; sūtra - 'a short sentence or an aphoristic rule'. *sūtṟam* 'scheme, artifice'; sūrkṣati 'heeds, cares' *sūkṣikku* 'to take care of, keep'.

(B) Middle Indo-Aryan :

Pālī jūta - *cūtə* 'gambling, playing with dice'.

Prākṛt pūsa - *pūyam* 'the eighth lunar asterism'.

(C) New Indo-Aryan :

Hindī khū̃t 'pivot, central point' *kūṇṭə* 'stump, pivot, tent peg'; chūrī *cūr'i* 'dagger, knife in a walking stick'; pūchī *pūcci* 'insect, butterfly'; pūrī *pūr'i* 'a kind of cake'.

Marāṭhī cūḍ *cūṭṭə* 'the top of the cocoanut branch used as a torch'; būj 'a term at cards' *pūccə* 'a partic. game of card' cf. H. būjh lēnā 'to settle the amount of gain and loss at cards'.

Hindī & Marāṭhī cūt *cūttə* 'testicles, penis, female organ'; H. cūlhā, M. cūl *cūḷa* 'fireplace' (perh. an instance of borrowing and reborrowing. cf. Mal. *cuṭu* 'bake', *cūṭə* 'heat', *cuṭala* 'burning ground', Ka. suḍu 'to burn', sūḍu 'burning'; lūṭ *lūṭṭə* 'plunder'; * dūdha cf. H. M. dūdh 'milk' *tūta* 'milkpot'; kū̃j *kūññə* 'hump', useless portion of fruits' cf. B. kū̃j 'hump' and Nep. kujo for the several similar forms expressing defects or deformities' * kūtī cf. H. kutiyā *kūtti* 'bitch'; thūp *tūppə* 'leaved branches strewed for manure' cf. Ku. thūp 'heap' and Nep. thupro 'heap, pile'.

Sanskrit ṛ = coll. irə.

ṛtu - *irətu* 'season'; ṛṣi - *irəṣi* 'sage'; kṛti - *kirəti* 'action'; kṛpā *kirəpa* 'compassion'; kṛṣṇa - *kirəṣṇan* 'the god kṛṣṇa'.

Exceptions:

amṛta - 'boiled rice, anything sweet' *amarattə*, 'royal meal'; *ṛ* influenced by the preceding *a* changes to *ar* instead of *ir*. Thus amṛta - taking the form *amarttə* further develops a vocalism between *r* and *t* and changes to *amarattə*.

(2) ṛṣabha - 'a bull' *iṭavam* 'the sign of the zodiac Taurus, the tenth Mal. month' cf. Sk. vṛṣabha - 'Taurus' lw. from Tamiḷ. Sk. -ṣ- is either s' or ḻ in Malayāḷam, while in Tamiḷ it is represented by -ṭ- and -c-.

(3) vṛtti - 'maintenance, subsistence, livelihood' *vir'utti* 'land granted rent and tax free, to government servants' lw. from Tamiḷ cf. Sk. ṛ = Tamiḷ iru Ex. iruṇam 'debt', iruṭi 'ascetic', irutu 'season'.

Sanskrit ḷ = coll. iḷə.

kḷpta - *kiḷəpətam* 'ordered, prepared'.

ē = ē.

(A) Sanskrit:

ēṣaṇa - 'the act of seeking, probing' *eṣaṇi* 'back-biting, calumny'; kṣētra - 'a sacred spot, a place of pilgrimage' *kṣētram* 'a temple'; chēda - 'deprivation, want' *cētam* 'loss" waste'; dēva - *tēvan* 'title of honour' cf. *tēvan Palmañābhan*; dēvī *tēvi* 'Name of women (proper)'; mēla - 'meeting, union' *vēla* 'labour, any piece of work' for meaning cf. Nep. melo 'allotted task, job, work'; mēlā 'assembly, a musical scale' *mēḷam* 'musical harmony'; vēlā 'limit, boundary' *vēli* 'hedge or fence around a compound'; s'ēkhara - 'crown, head' *s'ēkharam* collection'; sēvaka - votary, worshipper, servant' *cēva kan* 'vassal, servant, soldier'; hētu - *ētu* (poet.) 'cause'.

(B) Middle Indo-Aryan:

Prākr̥t khēva - *kēvə* 'crossing' cf. *kēvukūli* 'freight', *kevuvaḷḷam* 'ferry boat'; khēvaṇa - 'attaching to, fixing' *kēvaṇam* 'bed or socket for gem vēasa - *vēya* 'reed'; sēṇi 'row' *ēṇi* 'ladder' cf. Sgh. hiṇi and Nep. siṛi 'ladder'.

Pālī & Prākr̥t khēma - *kemam* excellence, wellbeing'.

(C) New Indo-Aryan:

Hindī cēlā 'disciple, pupil' (J. Bloch connects the word with the Dr. root, in Ka. cillara, cillu, ciru 'smallness', Ta. s'ila 'little',[1]; cēlā *cēlā* 'one forced to become a Muhammadan'; sēṭh 'money-broker, banker' *seṭṭə* 'a wealthy Muslim merchant'; sēr *serə* 'a measure of weight or capacity'.

Marāṭhī dēvhārā 'ostentatious worship or piety' *tevār'am* 'religious worship, daily religious ceremonies'; patēmārī *pattēmārī* 'a native sailing vessel'; phēṇī *peṇī* in *patirpeṇi* 'a partic. sweetmeat'; s'ēvā *s'evam* 'service' *s'ēvakkār'an* 'servant'; sēvay *seva* 'vermicelli; *s'ēṇāī cf. sēṇaī *s'ēṇāyi* 'title of Koṅkaṇa Brāhmans'.

Hindī & Marāṭhī kacērī *kaccēr'i* 'public office'; H. dēvṛī, M. dēvḍī 'porch, threshold' *tevitiyāl* prostitute'; bhēk *pōkkan* 'frog, toad'; H. pēṛā, M. pēḍhā *peṭa* in *patirpēṭa* 'a sweetmeat'; bhēṣ 'dress, fashion, colour', *bheṣ* 'beautiful, excellent'.

ō = ō

(A) Sanskrit:

ōman - (R. V.) 'a friend, helper, protector' *ōmaña* 'darling'; kōṭi - *kōṭi* 'crore or ten millions'; kōṭṭa - *kōṭṭa*

(1) See *La Formation de la Langue Marathe*, p. 31.

'fort'; kōṭṭāra - 'a fortified town, stronghold'; *kōṭṭārə* 'Name of an ancient town of historical importance in Travancore'; kōṇa - *kōṇə* 'corner, angle'; kōs'a - *kōyam* 'penis'; gōṣṭhī 'a kind of dramatic entertainment in one act' *gōṣṭhi* 'scurrilities, pranks'; gōla - *gōḷam* 'globe, ball'; tōḍī *tōṭi* 'a musical mode'; * bhōjanaka *pōñakam* (O. Mal.) 'a satra in which Brāhmans are fed.' mōṣa - 'a robber, thief, plunderer' *mōs'am* 'thick, deceit, fault, mistake'; rōmas'a - 'hairy' *rōmēs'an* 'hairy man' *e* due to confusion with final *es'a* in compounds cf. *aḷakēs'an gaṇes'an, dhaṅes'an, vittes'an.*

(B) Middle Indo Aryan:

Pālī gōṇaka - 'a woollen cover with long fleece' (discussed by J. Przyluski in J. R. A. S., 1931 p. 339) *kōṇakam* 'a cloth to cover the privities' cf. Sk. gōṇī 'torn or ragged clothes' lōkiya - 'wordly, usual' *lōkiyam* 'politeness, adaptedness &c.'

Prākṛt ōlaggā 'service, devotion' *ōlakkam* 'attachment, splendour, majesty' cf. Ka. ōlaga 'services, homage, levee audience, durbar' G. M. D. connects *ōlakkam* with Mal. *oḷi* 'splendour'; * jōṇaka - cf. jōṇa - *jōñakan* 'a class of foreign Muhammadans'.
Pa. Pk. dōṇī, *tōṇi* 'boat'.

(C) New Indo-Aryan:

Hindī gōlī *gōli* 'marble'; gōsāyī *gōsāyi* 'a religious mendicant'; jōg *jōkkə* 'propriety, fitness, beauty, fashion'; jōlī 'partner, fellow, companion' *jōli* 'job, work' cf. Ka. jōli 'business, affair'; tōlā *tōla* 'a weight of gold or silver'; dhōtī 'a cloth worn around the waist' *dhōtti* 'a

small cloth'; pōkrī 'a blackguard, low fellow' *pōkkir'i* 'a dissolute or profligate fellow'.

Marāṭhī kacōrā, kacōlā *kaccōr'am, kaccōlam* 'curcuma zerumbet'; thōb 'tuft, clump' *tōppə* 'grove, clump of trees' cf. Te. tōmpu 'garden, grove'; dōrā 'thread' *tōr'a* 'a string suspender'; pōḷī *pōḷi* 'a thin sweet cake made of wheat'; bōḍ cf. H. bōḍā 'capsule, pod, seed vessel' *bōṇḍa* 'a spherical sweetmeat fried in oil or ghee'; lakhōṭā 'closed letter' *lakkōṭṭə* 'envelope'.

Hindī & Marāṭhī kōrā *kōra* 'new or unbleached cloth'; gōṭī *kōṭṭi* 'marble'; gōbhī 'a medicinal herb' *gōvi* 'cabbage'; H. jōṛā, M. jōḍā *jōṭə* 'a pair of shoes, H. jōṛī, M. jōḍī *jōṭi* 'pair, couple, set, match'; ṭōp *ṭōppə* 'wig'; H. ḍōlī M. ḍōḷī *ḍōḷi* 'litter, swinging cot'; ḍhōlak *ḍōlakkə* 'a small drum'; tōṭā *tōṭṭa* 'cartridge'; dhōbī *dōvi* 'washerman' lãgōṭī *laṅkōṭṭi* 'loin-cloth'; lōṭ *lōṭṭə* 'tumbling, tossing'; lōṭā *lōṭṭa* 'a metal cup'.

Middle Indo-Aryan e and o = e and o.

The existence of short *e* and short *o* in the Middle Indo-Aryan has been inferred by Indo-Aryan philologists on the evidence of the rule laid down in Prākṛt Grammars that a long vowel followed by a long consonant going back to Primitive Aryan consonant-groups is usually found to become short[2] and also on the appearance of *ĕ* and *ŏ* in New Indo-Aryan languages before

1. Sidheswara Varma, *Critical Studies in the Phonetic Observations on Indian Grammarians*, p. 61.

2. Woolner, *Introduction to Prakrit*, p. 26 (§ 67) and also Rhishikesh Bhattacharjee *A Prakrit Grammar*, p. 25; 'hrasvaḥ saṁyōgē.

single consonants resulting from the simplification of long consonants of the Middle Indo-Aryan. Although in the case of *a*, *i*, and *u* in front of long consonants the short nature of the vowels is clear from orthography, the absence of separate scripts for long and short ए and ओ does not supply us with any accurate information as to whether the vowels in question were actually pronounced short. Nor are the long forms of the New Indo-Aryan any conclusive evidence on the point under consideration, in so far as the long *ē* and *ō* in them can represent Middle Indo-Aryan long *ē* and *ō* as well. Bhandarkar has tried to prove the existence of short *e* and *o* in the actual pronunciation of Marāṭhī and Gujaratī [1] although he has not actually stated that such short forms are inherited from the Middle Indo-Aryan. But no great value can be attached to it since we do not find any reference to short *e* and short *o* even as a dialectal peculiarity in the pronunciation of Gujarātī in the Gujarātī phonology by R. L. Turner. [2]

It is a matter of interest and importance to note that the only conclusive proof of the existence of short ए (e) and short ओ (o) in the Middle Indo-Aryan is furnished by the Middle Indo-Aryan loans in the Dravidian Languages. The Dravidian Languages, possessing as they do in their sound system both short as well as long forms of the vowels referred to, have distinguished between the short and long ए and ओ of the Middle Indo-Aryan. Sanskrit and New Indo-Aryan ए and ओ are regularly pronounced and

1. Bhandarkar, *Wilson Philological Lectures*, p. 137, 138.
2. See *Journal of the Royal Asiatic Society*, 1921, p. 329 - 365.

represented as ē and ō in all positions, whereas Middle Indo-Aryan ए and ओ in front of long consonants[1] and Middle Indo-Aryan ए and ओ appearing in the place of the first *i* or *u* of a word when immediately followed by a conjunct consonant[2] are represented in the borrowings as *e* and *o*, while in other positions they have been given the same treatment as Sanskrit or New Indo-Aryan ए and ओ.

M. I. A. e = e

Pk. deṇṇa - ∠Sk. dainya - *deṇṇam* 'illness'; Pa. mañjeṭṭhī *mañceṭṭi* 'madder'; Pk. lekkha - ∠Sk. lēkhya - *lekkam* 'number, volume especially of journals' cf. Ka. lekka 'reckoning, calculation, number', Te. lekka 'reckoning', Tu. lekka 'an account' see Nep. lekkho 'number, account'; Pk. leppa - ∠Sk. lēpya - *leppam* 'a wax-like material used to stick glasses on to a frame, Ka. leppa 'plastering; Pk. vegga - ∠Sk. vēga - *vekkam* 'quickly'; Pk. veṇṭa 'stalk' cf. Sk. vṛntāka 'the egg-plant' *veṇṭa* 'Hibiscus esculentus'; Pk. vembhala - *vempalam* 'hurry, flurry'; Pk. veḷḷariā 'creeper' *veḷḷari* 'cucumber creeper'; Pa. Pk. seṭṭhi - ∠Sk. s'rēṣṭhin - *ceṭṭi* 'one of the foreign merchant classes' Ka. ceṭṭi 'a respectful compellation for a banker, merchant or tradesman and for certain men of the arts of industry', Tam. ceṭṭi 'merchant', Te. seṭṭi 'merchant, Tu. seṭṭi 'a title of Jains, the headman of a village.'

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1. For long consonants arising from reasons other than the assimilation of consonant groups refer Pischel, *Grammatik der Prakrit-Sprachen*, $ 90 $ 194.

2. See Woolner, *Introduction to Prakrit*, § 70 and Pandit Rhishikesh Bhattacharjee, *A Prakrit Grammar*, p. 25.

The following representatives of Middle Indo-Aryan *e* in the Dravidian languages concerned may also be noted in this connexion.

Ka. ekka in ekkasare 'going or running alone' from Pk. ekka - ∠Sk. ēka -; Tam. khettu from Pk. khetta - ∠Sk. kṣētra -; Ka. devva 'an evil spirit or demon' from Pk. devva - ∠Sk. dēvya -; Ka. betta, Te. bettamu, Tu. betta 'cane, ratan' from Pk. vetta - ∠Sk. vētra -.

M. I. A. o = o

Pa. * oṭṭhaka - cf. oṭṭha - ∠Sk. auṣṭra - *oṭṭakam* 'camel' cf. Ka. oṭṭe, Tam. oṭṭakam; Pk. oḍḍa - *oṭṭar* 'Orissa people, chiefly of the tank-digger's caste' Pa. koṭṭha - ∠Sk. kuṣṭha - 'costus speciosus' *koṭṭam*; Pk. koṭṭha - ∠Sk. kōṣṭha - *koṭṭa* 'kernel of fruit', Ka koṭṭe 'stone of fruit', Tam. koṭṭai; Pa. Pk. koṭṭha - 'abdomen, receptacle' cf. Sk. kōṣṭha - 'a kind of vessel' *koṭṭa* 'basket, bucket'; Pk. koṭṭhāra - ∠Sk. kōṣṭhāgāra - *koṭṭār'am* 'palace', Ka. koṭṭāri 'the officer in charge of of a granary, Tam. koṭṭāram 'granary', Te. koṭṭāramu 'a place to keep grain', Tu. koṭṭāra 'palace, mansion'; Pk. koppara - cf. M. kōprā 'a small iron cooking pot' ∠Sk. karpara - 'cup, pot bowl' *koppar'a* 'a boiler chiefly of copper', Ka. koppara 'a metal boiler', Tam. koppara Te. koppera 'a metal cauldron, boiler; Pa. Pk. goṭṭha - ∠Sk. gōṣṭha - *koṭṭil* 'cow-house' see also *koṭṭi* in *koṭṭiyampalam* 'a rest-house for cows', Tam. koṭṭam Te. koṭṭamu 'shed, cowstall'; Pa. Pk. cokkha - *cokkam* 'beauty'; Pk. joṇṇāliā *corṇāli* 'a kind of rice' probably influenced in form by coll. Mal. *corṇam* 'gold' on account

of the yellow colour of the grain; * toppa[1] - *toppi* 'cap' Tam. Te. and Tu. toppi; * rokka[2] - *rokkam* 'ready-money,' Tam. rokkam, Ka. Tu. rokka, Te. rokkamu; * Pk. loṭṭa[3] - 'silly' *loṭṭa* 'empty, vapid, small, insignificant'; Pk. vojjha - ∠Sk. * vōhya - 'load' in contam. with H. bōjh or M. bōjhā *poccam* 'rope for tying bundles'. For meaning cf. S. vǎjhu 'rope for tying bundles' see Ka. ojje 'weight, load'; * sojja - cf. H. sōjī sojji 'a sweet wheaten cake'.

The following representatives of middle Indo-Aryan *o* in the Dravidian languages concerned may also be noted in this connexion.

Ka. koppara, Tam. kopparam, Te. kopparamu 'shoulder - blade' from Pk. koppara - ∠Sk. kūrpara -; Tam. koṭṭi 'gathering, assembly' from Pk. goṭṭhī ∠Sk. gōṣṭhī.

Thus the distinction between short *e* and short *o* in the pronunciation of Middle Indo - Aryan borrowings in the Dravidian languages will be seen to throw considerable light on the exact values of *e* and *o* inferred to have been pronounced short under conditions mentioned in p. 51.

ai = coll. ayi

(A) Sanskrit:

aikya - *ayikyam* 'union, unity'; ais'varya - *ayis'var'-yam* 'glory, supernatural power'; daiva - *deyivam* 'God';

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1. R. L. Turner constructs * ṭoppa under Nep. ṭōp in his Nepali Dictionary. The Dravidian forms presuppose M. I. * toppa-also.
2. See. *rokka - under Nep. rōkaṛ in Nepali Dictionary by R. L. Turner.
3. Belonging to the group laṭṭha - , lotta - &c. meaning deficient. See N. D. lōth.

taila - *tayilam* 'oil'; paittika - 'of a billious temperament' *payittiyam* 'madness'; vaidya - *vayidyan* 'physician'.

(B) Middle Indo-Aryan:

Pk. khaia - *kayyan* 'good - for - nothing fellow, rascal, slave' vaira - *vayir'am* 'diamond'.

(C) New Indo-Aryan:

H. kaithā *kayita* 'Feronia elephantum';

H. M. paisā *payisa* 'a partic. coin worth one-fourth of an anna, money in general'; mainā *mayiña* 'a partic. kind of bird'.

au = coll. avu

(A) Sanskrit:

audārya - *avudār'yam* 'generosity'; kautuka - *kavutukam* 'eagerness'; kaurava - *kavur'avan* 'Kuru's descendant'; kaus'ala - *kavus'alam* 'cleverness'; kṣaura - *kṣavur'am* 'shaving'.

(B) Middle Indo-Aryan:

Pk. caükka - *cavukka, camukka* 'square shed, guard-house'; * caükkala - *cavukkāḷan, camukkāḷan* 'fine carpet'.

(C) New Indo-Aryan:

M. gauḍī *gavuṇṭan* 'a class title of certain Tamiḷ and Kannaḍa folk';

H. M. H. laũṛī. M. laũḍī 'a female slave'; *lavuṇṭi* 'a term of abuse referring to women'.

ava, āva and upa = ō

In certain words, Indo-Aryan ava, āva and upa appear in Malayāḷam as ō

Sk. paravas'a - 'subject to another's will' *par'ōs'am* (coll.) 'emaciation, thinness';

Pa. avahāra - 'acquisition' *ōhar'i* 'share'.

Pk. sāvaṇa - *ōṇam* ∠ * āvaṇam 'the twenty-second lunar asterism'; * avacchāyaṇa - cf. occhāyaṇa - 'concealing, hiding' *ōcchāñam* 'reverence, humility' - a secondary meaning derived from the practice of standing before superiors, as a mark of respect, covering one's mouth with the right hand and concealing the left hand underneath the right armpit. G. M. D. explains the word as 'the humble answer ō given to guru with proper gestures'.

ō for upa occurs only in the vulgar dialect of Malayāḷam.

Sk. upacāra - *ōs'ār'am* 'mark of attention'; upadrava - *ōdr'avam* 'trouble'.

The above changes are found in native Malayāḷam words. also, see *avan, ōn* 'he'; *avaḷ, ōḷ* 'she'; *uvar, ōr* 'brackishness'; *cuvaṭə, cōṭə* 'step, under portion'; *tuvakka, tōkka* boring a hole into any vessel'; *tuvar'uka, tōr'uka* 'dry'.

## Elision of vowels

Instances of complete disappearance of vowels in unstressed positions are frequent in the Indo-Aryan borrowings. Generally it is the syllable containing a long vowel that is stressed and this brings about a reduction in the quantity of the neighbouring short vowel, very often the reduction being in the form of complete elision.

*āñyam* in *āñya ūṭṭə* 'daily meals given to Brāhmans at temples' from Sk. āhnika-; *uttrāṭam* ∠ * *uttarāṭāṭam* ∠ Sk. uttarāṣāḍha-'The twenty-fourth asterism'; *pḷās'ə* 'Butea Frondosa used as sacred fuel' ∠ Sk. palās'a-; *ps'ācə* 'evil spirit' ∠ Sk. pis'āca-; O. Mal. *vādhyāyan*, cf. *vādhyān* 'family priest' and *vādhyār* 'teacher' from Sk. upādhyāya-; *s'ākham* 'the sixteenth lunar mansion' from Sk. vis'ākhā; *āyilyam* ∠ * *āyiliyam* from Pk. āsilisa- ∠ Sk ās'lēṣa-; coll. *alōhyam* 'discourteous, improper' from Pk. alōkika- ∠ Sk. alaukika-

The following words show elision of short vowels even in the absence of long vowels in the neighbourhood.

*capram* 'canopy' from M. I. A. * chappara- cf. * chappa-reconstructed in N. D.; *nāṇyam* 'coin from Pk. * ṇāna (y) a - cf. Pk. ṇāṇaga- ∠ Sk. nāṇaka- *paittiyam* 'madness' from Sk. paittika-'of a billious temperament'; *sadya* ∠ * *saddiya* from Pk. * saddhiya - cf. Sk. sagdhi-'eating together'; *vyākkə* 'wish esp. of pregnant women' from Pk. viakka- ∠ Sk. vitarka-

The same change is met with in native Malayāḷam words also.

*eññyɛ* ∠ *enniyɛ* 'without'; *emprān* ∠ *empir'ān* 'a Tuḷu Brāhman'; *kṭāvə* ∠ *kiṭāvə* 'child, young one of cattle'; *kñāvə* ∠ *kināvə* 'dream'; *nlāvə* ∠ *nilāvə* 'moonlight';- *nɛr'yatə* ∠ *nɛr'iyatə* 'fine cloth'; *prāvə* ∠ *pirāvə* 'a dove'; *plāvə* ∠ *pilāvə* 'the jack-fruit tree'; *pṭāka* ∠ *piṭāka* 'small district'; *vrālə* ∠ *var'ālə* 'a kind of fish'; *vḷākam* ∠ *viḷākam* 'back-yard, garden'; *kaṭapram* ∠ *kaṭa (l) ppuram* 'beach'; *valya* ∠ *valiya* 'big'.

# CONSONANTS

## SINGLE INITIAL

### 1. Voiceless Stops

Voiceless stops of Sanskrit, Middle Indo-Aryan and New Indo-Aryan are represented without change in the loan words of Malayāḷam.

k = k

Sanskrit: kaṁsa - *kañcan* 'the name of the uncle of Kṛṣṇa'; kakṣa - 'dry grass' *kacci* 'straw, stubble, rubbish'; kakṣā *kacca* 'hem of a garment tucked into the waistband, cloth in general'; kakṣāpaṭa - 'cloth passed between the legs to cover the privities' *kaccavaṭam* 'commerce in clothes, trade in general'; kakṣyā 'girth of an animal' *kacca* in *kaccakkayar* 'girth of elephant'; kakṣyaprā (R. V.) 'filling out the girth'; *kaccapparam* 'royal girdle or zone'; kaṭu - *kaṭu* 'extreme, excessive, fierce, impetuous'; kaṭuka - *kaṭukə* 'mustard'; kaṭōra-(ā) *kiṭār'am* 'cauldron, boiler'; kaṇṭa - O. Mal. *kaṇṭam* 'neck'; kadalī[1] *kaṭaḷi* 'plantain or banana tree'; kanda- 'prolapsus uteri' *kantə* 'membrum muliebre'; kapāla[2]- *kavālam* 'skull'; kampa - 'trembling, tremor' *kampam* 'a man of unsteady mind'; kambala[3] - 'a woollen blanket, or cloth or upper garment' *kampaḷam, kampiḷi* 'carpet, rug'; karaṇḍaka - 'a basket' *kar'aṇṭakam* 'chunam box' for meaning cf. M. karaṇḍā 'a casket of metal wood or ivory'; kali - strife, discord, quarrel' *kali* 'anger';

1. According to J. Przyluski this word is of Austro-Asiatic origin. See *Pre-Aryan and Pre-Dravidian* p. 4.
2. N. D. suggests the possibility of Sk. kapāla - having been contaminated by a similar word in Austro-Asiatic.
3. J. Przyluski considers this as a loan word from Austro-Asiatic: see *Pre-Aryan and Pre-Dravidian* p. 6.

kalpanā 'fixing, settling, arranging' *kalpan'a* 'command, order'; kalyāṇa - *kalyāṇam* 'marriage'; kavala - *kaviḷə* 'mouthful'; kaṣaṇa - *kaṣaṇam* 'bit, piece, fragment'; kāca - *kāyam* 'an eye disease'; kāla - 'a fixed or right point of time' *kālam* 'morning' cf. *kālattāṇə* 'morning meal' cf. Sk. ubhau kālau 'the morning and the evening'; kāhalā *kāḷam* (poet) 'trumpet'; kiṅkiṇī *kiṅṅiṇī* 'a small bell'; kusumbha - *kusu'mpə* 'envy' kōṭṭa - *kōṭṭa* 'fort'.

(B) Middle Indo-Aryan:

Pālī koṭṭha - *koṭṭam* 'costus speciosus'.

Prākr̥t kakkaḍa - 'crab' *kakkaṭa* 'dagger'; kanna- *kaṇṇam* 'ear'; kannā *kaṇṇi* 'virgin, the zodiacal sign virgo, and the month corresponding to it'; kammāra- 'servant, attendant' *kammār'an* 'name of a Nāyar fighter cf. *veḷḷuvakkammār'an*'; kāvaḍa - *kāviṭi* 'an adorned pole with offerings to Subrahmaṇya'; kucca - *kucci, kuccə* 'stubble, strip, tassel, a piece of straw, brush, penis'; kundurukka - *kuntir'ikkam* 'resin of Boswellia thurifera'; kuppāsa - *kuppāyam* 'a garment such as a coat or a shirt'; koṭṭhāra-*kottār'am* 'outhouse, palace'; * kuttaka- *kuttaka* 'contract, monopoly'.

Pālī & Prākr̥t Pa. kañjiya -, Pk. kañjia - *kaññi* 'rice gruel'; kaṇha-*kaṇṇan* 'the god Kr̥ṣṇa'; kappa - 'fixed, fit to be received'; *kappam* 'tribute, subsidy'; kattarī *kattir'i* 'scissors'; kakka - *kakkan* 'sediment'; koṭṭha - 'abdomen, receptacle' *koṭṭa* 'basket, bucket'; * kattī[1] *katti* 'razor' * kāwara - (N. D.) See Nep.

1. See N. D. under katranu for the representatives of the two dialectal forms in Sk. karttrī and karttarī, karttari -

kâmro *kāmar'am* 'frame for sawing timber' (perh. of Dr. orign cf. Mal. *kampa* 'wooden peg which goes through a palm-leaf book' *kampə* 'knot, joint of seeds, bamboo' *kavar'am* 'bifurcated branch or shoot' *kāvə* 'split bamboo with ropes suspended from each end for carrying burdens' *kāmpə* 'stick of an umbrella' Tam. kambɯ 'branch, twig, stick' kavalai 'a branch, fork' kāmaram 'a grove' kāmpɯ 'bamboo, branch of a tree' Ka. kambi 'a thick bamboo laid across the shoulder for carrying burdens, shoot, branch or joint of a bamboo' kaval 'a bifurcated or forked branch' kāvu 'stalk, stem, handle') * kŭppa - *kuppi* 'bottle'.

(C) New Indo-Aryan :

Hindī kakrī *kakkir'i* 'cucumber'; kaṭārī '*kaṭhār'i* 'dagger':.

Marāṭhī kān(a)ḍā *kāṅaṭa* 'a musical mode'; kūcī *kuñcam* 'tassel, brush, bristless'; kūcī *kūnci* 'hair of horses or bristles of swains'.

Hindī and Marāṭhī kacēr'ī *kaccer'i* 'public office'; kacrā *kacra*, 'dirty, of low quality'; H. kaṛhī, M. kaḍhī *kaṭi* 'a dish of pulse meal and spices'; kalāl *kalāl* 'arrack farm'; kōrā *kōra* 'new or unbleached cloth'; H. kauṛī, M. kavḍi *kaviṭi* 'a small shell used for counting and for money'.

* kūj *kūññə* 'hump, useless portion of fruits'.

c = c

(A) Sanskrit :

cakra - *cakram* 'wheel, a Trav, coin valued one twenty-eighth of a Rupee'; caṇḍa - *caṇṭi* 'obstinate or mischievous person'; catur-*catur'am* 'square'; candra-

*centram* 'golden neck ornament'; campaka *cempakam* 'michelia champaca'; caru - *car'uvam, cer'uvam* 'cooking pot'; cālayati 'causes to move, shakes' *cālikku* 'to rub a pill to and fro on a piece of stone sprinkled with liquids'; cikitsā *cikilsa* 'medical treatment'; citrā *cittir'a* 'the fourteenth lunar mansion'; *cīla - cf. cīra - *cila* 'rag'.

(B) Middle Indo-Aryan:

Prākr̥t caükka - *cavukka, camukka* 'a square house, guard - house, toll - office'; cammaṭṭhi - *cammaṭṭi* 'scourge'; *caükkala - *cavukkāḷan, camukkāḷan* 'fine carpet'.

Pālī and Prākr̥t cakka - *cakkə, cekkə* 'oil-press'; camma - *cemmān* 'a worker in leather' (Ref. p. 27 for the change of a to e after palatals); cuṇṇa - *cuṇṇāmpə* 'lime'; cokkha - *cokkam* beauty'; *cammabandha - cf. Sk. carmabandhana - 'pepper' *cammanti* 'ground condiments' G. M. D. connects the word with Sk. sambandha - (?)

(C) New Indo-Aryan:

Hindī ciṭhī *ciṭṭə* 'note, bill, bind, card'; cīnī *cīni* 'sugar'; cəlā *cela* 'one forced to become a Muhammadan'.

Marāṭhī caṭṇī *caṭṭiṇni* 'ground condiments'; capḍā *cappaṭa* 'flat'; cākaṇ *cākkāṇi* 'centipede'; cāvḍī *cāviṭi* 'choultry, public building open on one side, office'.

Hindī and Marāṭhī capṭā *cappaṭṭa* 'vapid, flat, insipid;; capātī *cappātti* 'a flat cake'; ciṭṭhā *ciṭṭa* 'routine, list, schedule'; ciṭṭhī *ciṭṭi* 'lottery, note, receipt'; cimṭā *cimiṭṭāvə* 'pincers, tweezers, tongs'; cūt *cuttə* 'testicles, penis female organ'.

ṭ = ṭ

(A) Sanskrit:

ṭippaṇī *ṭippaṇi* 'a gloss, a commentary'; ṭīkā *ṭīka* 'a commentary'.

(B) New Indo - Aryan:.

H. M. ṭōp *ṭōppə* 'wig'

It may be observed that Malayāḷam shows dentals in the following two words of unknown origin in Sanskrit and Middle Indo - Aryan.

Sk. ṭaṅka - *taṅkam* 'gold'

M. I. A. * ṭoppa - (N. D.) *toppi* 'cap'

t = t

Sanskrit: takṣan - *taccan* 'carpenter, ploughmaker, builder'; tantra - 'contrivance, rule, theory' *tantram* 'stratagem, trick'; tarka - 'reasoning, speculation' *tarkam* 'dispute, altercation'; tāmasa - 'appertaining to or affected by the quality of tamas' *tāmasam* 'indolence, sloth, delay, procrastination'; ∠ tāmasī 'sleep' *tāmasam* 'stay, tarrying'; tuttha - *tuttam* 'sulphate of copper'; tulā *tulām* 'balance, Libra, a weight of one hundred Palas, cross - beam or joist'; tōḍī *tōṭi* 'a musical mode'.

Middle Indo-Aryan:

Pālī. tunna - 'needle' *tuṅṅal* 'darning, patching'.

Prākr̥t * tīyatihi *tīyati* 'day of the month'.

Pālī and Prākr̥t tikkha - *tikkə* 'strain, pressure swiftness' tiṇha - *tiṇṇam* 'stiff, tight, aloud, quick'; * tulukkha - *tulukkan* 'a Turk, a Muhammadan'.

(C) New Indo-Aryan:

Hindī taklī *takkiḷi* 'weaver's reel'; tagṛā *takkiṭi* 'strong and stout'; tāk *tākkə* 'aim, proper time'; tōlā *tōla* 'a weight of gold or silver'.

Marāṭhī tukḍā *tukkiṭa* 'a piece, a bit, a short musical hit'.

Hindī and Marāṭhī tambū *tampu* 'tent'; H. tipāī, M. tipāyi *tippāyi* 'a stand with three legs'; H. tukṛī M. tukḍī *tukkiṭī* 'division of a country, office of sub-collector'; tōṭā *tōṭṭa* 'cartridge'; * tāmbāla - cf. M. tābalī *tāmpāḷam* 'tray, salver, plate' cf. Ka. tāmbāḷa, tāmbāṇa; Te. tāmbāḷamu.

p = p

(A) Sanskrit:

pakṣa - 'side, party' *pakṣam* 'partiality, preference'; pakṣē (at the end of compounds) 'on the other hand' *pakṣe* 'on the other hand'; pannji - (ī) *paññi* 'cotton'; paṭṭa - *paṭṭə* 'silk'; paṇa - *paṇam* 'a silver coin, money in general'; paṇa - business' *paṇi* 'work, labour' cf. Ka. paṇa Te. panamu 'business, trade'; pattra - *pattram* 'newspaper, document'; panna - 'fallen' *pañña* 'useless, worthless'; paribhava - 'insult, injury, humiliation, disgrace, *par'ibhavam* 'mortification'; paribhrama - 'flying round or about' *par'ibhramam* 'flurry, hurry, anxiety, excitement'; pariṣkāra - 'purification, initiation' *par'iṣkār'am* 'civilisation'; paru - 'a joint or knot' (R. V.) *par'u* 'boil, ulcer' for meaning cf. Sk. granthi - boil'; pallava - 'sprout, spreading, expansion' '*pallavi* 'the chorus of a song < * that which sprouts up; paravas'a - 'subject to another's will' coll. *par'ōs'am* 'emaciation, thinness'; pāṇḍu - 'jaundice, pale or yellowish white

colour' *pāṇṭə* 'white leprosy'; pāpa - 'wretched' *pāvam* 'a poor fellow, a pitiable person'; pāra - *pār'am* (poet.) the utmost reach or the fullest extent'; pārs'va - 'side, flank, proximity' *pārs'vam* 'side, party, relation, partiality'; pālī *pālam* 'bridge'; pās'a - *pās'i* 'a die'; pāna - *pāña* 'a waterpot'; pitta - *piccə* 'madness'; pittala - *piccaḷa* 'brass'; piṣṭa - *piṭṭə* 'a thin meal cake, rice bread, flour'; pīṭhikā *pīṭika* 'shop'; puccha *puccham* 'contempt, derision'; pura - *pur'a* 'room, shed, building'; pūra - *pūr'am* 'abundance'; *paripaṭṭa - *par'ivaṭṭam* 'royal garment' cf. Ka. parivaṭṭa.

(B) Middle Indo - Aryan:

Pālī patti - *patti* 'leaflike as the blade of an oar, pannel, blade or hood of a serpant'.

Prākṛt paṭṭaṇa - *paṭṭaṇam* 'town' (But. cf. Mal. Tam. and Ka. *paṭṭi* 'hamlet' Mal. *pāṭə* Tam. pāḍɯ, Ka. pāḍi 'settlement, hamlet, village' Mal. *paṫṫə* and Tam. paṫṫɯ 'village') pattala - 'thin' *pattalə* 'a flattend stick, hedge stake, fibres' cf. Sgh. pātali, petali 'flat'; pattaya - *pattāyam* 'a large chest to hold grain or utensils'; pappaḍa - *pappaṭam* 'a thin crisp cake of kidney beans' (an instance of borrowing and reborrowing cf. Mal. *par'ippə* 'peas, beaten pulse, and *aṭa* 'cake' Ka. pappu 'split pulse of any kind, and aḍe 'a kind of thin bread' Tam. paruppɯ, and aṭai Te. pappu, and aṭṭu) puḍaa - *hide, skin cf. Pk. puḍaya - *puṭava* 'women's double cloth' cf. Sk. puṭa - 'a cloth worn to cover the privities'; pūsa - *pūyam*' the eighth lunar asterism'; * paṇiyāhāra - cf. A. Mg. paṇiya - 'tasteful' *paṇiyār'am* 'sweetmeat, pastry' * pālaya - cf. N. D. *pălla - 'cloth' *pāḷayam* 'tent' cf. H. M. pāl 'tent';

Pālī and Prākṛt pakkha - *pakkam* 'side, lunar day, friendship'; Pa. pakkhin - Pk. pakkhi - *pakki* 'butterfly, a tiny inferior bird'; Pa. paṭiggaha - Pk. paḍiggaha - *paṭikkam* 'spittoon'; Pa. panti - Pk. pantī *panti* 'row, esp. of guests at feasts, a range of buildings, arrangement, order'; parisā *par'iṣa* 'assembly, assemblage, any set or class of people, party' ṣ due to later sanskritisation; pallaṅka - *pallakkə* 'palanquin'; *pacca-cf Sk. pacya - 'becoming ripe' *pacca* 'unripe'; * pāvaṭa - cf. Sk. prāvṛta - *pāvāṭa* 'girls petticoat, cloth spread in the streets as at a king's coronation'.

(C) New Indo - Aryan:

Hindī pārā *pārāvə* 'sentry, guard'; pūchī *pucci* 'insect, butterfly;' pūrī *pūr'i* 'a kind of cake'; pōkrī *pōkkīr'i* 'a dissolute or profligate fellow'.

Marāṭhī paṭhāṇ *paṭṭāṇi* 'an Afghan, one of the four classes of foreign Mussulmen'; patēmārī *pattemār'ī*, 'a native sailing vessel'; pākh *pāṇṇə* 'side, party wealth; pātī 'a share of some joint concern' *pāti* 'half'; pāray *par'ā* 'crowbar'; pōḷī *pōḷī* 'a thin sweet cake made of wheat'; *pagaḍā cf. pagḍā *pakiṭa* 'ace, drafts, a partic. game played on two pieces of brass or ivory'.

Hindī and Marāṭhī pakkā *pakka* 'mature, thorough experienced'; pakhāl *pakkāḷi* - 'a leathern waterbag'; paṅkhā *paṅka* 'a large suspended fan'; pañcāyat *pañcā-yattə* 'an assembly of five or more arbitrators'; padak *patakkam* 'jewelled breastplate'; pukār *pukkārə* 'brawl, noise'; H. pēṛā, M. pēḍhā *peṭa*, 'a sweetmeat'; paisā *paisa, payisa* 'a partic. coin worth one - fourth of an anna, money in general'; * H. pagaṛī, M. pagaḍī *pakiṭi*

'a turban, the broad front of a turban'; H. pagaṛī 'deceit', M. pagaḍī 'evil course' *pakiṭi* 'fib, jest, fraud'.

2. Voiced Stops.

The earlier works in Malayāḷam as R'āmacar'itam and Kaṇṇas's'ar'āmāyaṇam and the traditional songs handed down by word of mouth go to prove that Malayāḷam in its ancient stages did not possess voiced stops in the initial position. Although modern Malayāḷam has unlike Tamiḷ developed an alphabet that is capable of representing correctly all Sanskrit sounds, there still survives in literary Malayāḷam a vast number of Indo-Aryan words showing loss of voice in writing. This, together with the voiceless forms frequently heard in the colloquial speech, indicates that the pronunciation of loan words also was in this respect assimilated to the native sound system in which there were no initial voiced stops.

g = k.

(A) Sanskrit:

gañjā *kañcāvə* 'hemp'; gaṇḍa - *kaṇṭa* 'a boil' cf. *pañikkaṇṭa* 'an excrescence on the abdomen brought about by the drinking of bad water'; gandha - *kentu* 'stink'; (Ref. pp. 25 & 26 for the change of a to e) for meaning cf. Nep. ganāunu 'stink'; guru - *kur'u* in *kur'uttam* 'respect for elders' *kur'ukkaḷ* 'a class of respectful Nāyars'.

gati - coll. *keti* 'means, way'; garbha - coll. *kerpam* 'pregnancy'; garva - coll. *keruvə* 'pride'; garuḍa - coll. *ker'uṭan* 'Viṣṇu's bird'; guṇa-coll. *koṇam* 'good quality'; guda - coll. *kotam* 'anus'; gōpāla - coll. *kōvālan* 'name,

proper'; gōmatī coll. *kōmati* 'name, proper'; gōvinda-coll. *kōvinnan* 'name, proper'.

(B) Middle Indo-Aryan:

Pālī gōṇaka-*kōṇakam* 'a cloth to cover the privities'.

Prākṛt gaṇiya-*kaṇiyān* 'a class of astrologers'.

Pālī & Prākṛt ganṭhi-'tie, knot' *kenṭi* 'inflammation of the scrotum'; goṭṭha-*koṭṭi* in *koṭṭiyampalam* 'a rest-house for cows'.

(C) New Indo-Aryan:

H. M. gōṭī *kōṭṭi* 'marble'.

* gā̃ḍā *kāṇṭā* 'rhinoceros'.

j = c.

jaṭā *ceṭa* 'clotted hair'; jayanta-*cənnan* 'name, proper'; jala-'any fluid' *calam* 'pus or watery substance oozing out from boils'; jālaka-O. Mal. *cālakam* 'lattice, window'; jīraka-*cīr'akam* 'cumin'.

(B) Middle Indo-Aryan:

Pālī jūta-*cūtə* 'gambling or playing with dice'.

Prākṛt jamala-*cevala* 'pair' cf. the riddle '*cuḷḷikkampil cevalakkāḷa* 'two oxen on a slender twig'; joṇṇāliā *corṇāli* 'a kind of rice'.

(C) New Indo-Aryan:

Marāṭhī jābā *cāmpa* 'rose apple'.

d = t.

(A) Sanskrit:

daṇḍa-*taṇṭə* 'stick, pole, oar'; daṇḍa-(in compounds) 'arm or leg' *taṇṭa* occurring in compounds only as *kaittaṇṭa, kālttaṇṭa* 'forearm, foreleg'; daṇḍa-*taṇṭə*

'stalk'; daṇḍa - O. Mal. *teṇṭam* 'fine, punishment, trouble'; dāna - *tāñam* 'gift to a Brāhman'; dāya - *tāyam* 'inheritance'; diṣṭa - *tiṭṭam* 'that which has been determined, accuracy'; dēva - *tēvan* 'a title of honour' cf. *dēvan palmanābhan* 'one of the former Dewans of Travancore'; dēvī *tēvi* 'name of women (proper)'.

(B) Middle Indo-Aryan:

Prākr̥t davvī *tavi* 'ladle'; dahi - *tayir* 'curds' influenced by Mal. *mōr* 'buttermilk'; diḍha - *tiṭam* 'firm, stout'; duvvā *tūva* 'various kinds of grass, nettle'.

Pālī & Prākr̥t dōṇī *tōṇi* 'boat'.

(C) New Indo-Aryan:

Hindī dubhāsiyā *tuppāyi* 'interpreter';

Marāṭhī dēvhārā *tēvār'am* 'religious worship, daily religious ceremonies'; dōrā *tōr'a* 'a string suspender'; * dīvṭī cf. divṭī coll. *tīvaṭṭi* 'a torch'.

Hindī & Marāṭhī dupaṭṭā *tuppaṭṭāvə* 'a veil or linen sheet to cast around the shoulders.

H. dēvṛī, M. dēvḍī *teviṭiyāḷ* 'prostitute'; * dūdha *tūta* 'milk-pot'.

b = p.

(A) Sanskrit:

bandha - *pantam* 'fastening a torch formed by fastening rags at the end of a stick'; Gundert derives Mal. *pantə* 'ball' from Sk. bandha - This is better connected with the word which is represented in K. pĕnd 'ball', M. pĕd 'tuft of grass', Sgh. peṅda 'ball' (See Nep. pid): bambhara - 'bee' *pampar'am* 'a spinning top'; buddhi - coll. *putti* 'intelligence reason'; bōdha - coll. *pōtam* 'consciousness, understanding'.

(B) Middle Indo-Aryan:

Prākṛt * bandhaya - *pantayam, pantāyam* 'stake'; babbarī 'way of dressing hair'; *pappara* 'uncombed state of hair' for meaning cf. Nep. bābari 2.

(C) New Indo-Aryan:

Hindī bīchā *piccān* (*katti*) 'knife'; binnā *piññu* 'weave, plait'.

Marāṭhī būj *pūccə* 'a prtic. game of card'.

b = v.

A deviation from the usual change of Indo-Aryan voiced stops to voiceless stops in Malayāḷam is seen in the case of *b* and *bh* which have been represented also by *v*. *v*. sharing in common with *b* and *bh* the element of voice and labial position, may have at a later period struck the Malayāḷam speaker as the nearest equivalent to *b* and *bh*.

(A) Sanskrit:

bali - *veli* 'offering, oblation'; bādha - 'molestation, affliction'; *vāta* 'oppression from evil spirits'; bālya - *vāliya* in *vāliyakkār'an* 'servant'. Note the custom of Malabar to employ children as servants. A servant is also known as '*cekkan*' which means a boy.

(B) New Indo-Aryan:

Hindī bāp *vāppa* 'father'; billā *villa* 'badge, metal plate'; bīdhā *vītam* 'portion, share, rate'.

Hindī & Marāṭhī baṭṭā *vaṭṭam* 'exchange, discount'; bāk *vāṅṅə* 'a dagger'.

The following words showing voiced stops initially have to be regarded as later borrowings or forms in which the voiceless stops were replaced by voiced stops owing to the influence of the learned pronunciation.

g = g.

(A) Sanskrit:

gadgada - *galgadam* 'stammering, faltering of voice'; gamaka - 'a deep natural tone'; *gamakam* 'flourishes of tone in music; guḍa - *guḷam* 'mollasses'; guḍikā *guḷika* 'pill'; gulma - *gunman* 'enlargement of the spleen'; gōṣṭhī *gōṣṭhi* 'scurrilities, pranks'.

(B) New Indo-Aryan:

H. gōlī 'marble'; gōsāī̃ *gōsāyi* 'a religious mendicant'; H. M. gōbhī *gōvi* 'cabbage'.

j = j.

(A) Sanskrit:

jaṭāmāṁsī *jaṭāmāñci* 'Indian spikenard'; jaḍa - *jaḷam* 'cold, sluggish'; jātya - 'legitimate, genuine'; *jātyam* 'excellence'; jālikā 'net'; *jāḷika* 'money-bag'.

(B) Middle Indo-Aryan:

Prākṛt jamala - *javiḷi* 'double cloth, cloth in general'; *jōṇaka - cf. jōṇa - *jōñakan* 'a class of foreign Muhammadans'.

(C) New Indo-Aryan:

Hindī jati *jati* 'musical rhythm'; jātrā coll *jātra* 'journey, voyage'; jukti coll. *jukti* 'reasoning'; jōg *jōkkə* 'propriety, fitness, beauty, fashion'; jōlī *jōli* 'job, work'.

Marāṭhī jagannāthī *jagannāthan* 'a kind of cloth'; jāḍā *jāḍa* 'clearness, trick'.

Hindī & Marāṭhī H. jōṛā, M. jōṭā *jōṭə* 'a pair of shoes'; H. jōṛī, M. jōḍī *jōṭi* 'pair, couple, set, match'; * jāthā cf. H. M. jathā *jātta* 'march of a band of people'.

ḍ = ḍ.

(A) Middle Indo-Aryan:

Prākṛt ḍambha - *ḍambhə* 'pride'.

(B) New Indo-Aryan:

Hindī dabbā *ḍappa* 'tin vessel for holding oil'; ḍīg *ḍikkə* 'pride, boasting, pomp'.

Marāṭhī ḍāgar, *ḍāṅkar* 'a curry'; ḍāv *ḍāvə* 'device, exaggeration, fib'.

Hindī & Marāṭhī ḍabbā *ḍappi* 'a small box'; H. ḍōlī, M. ḍōḷī, *ḍōḷi* 'litter, swinging cot'.

d = d.

(A) Sanskrit:

daṇḍa - 'pole'; *daṇḍippə* 'pole dance'; datta - *dattə* adoption'; dāha - 'internal heat, fever'; *dāham* 'thirst'; dīna - *dīna'm* 'illness'; dīpārādhana - coll. *dīvār'ādhan'a* 'waving of a lamp before an idol'; duṣṭa - *duṣṭə* wickedness, contamination'; dūta - *dūtə* 'message'; * dalavāha - ? - *daḷavāyi* 'a commandant'.

(B) New Indo-Aryan:

Marāṭhī dambḍī *dampiṭi* 'copper coin of small value, money'; dasrā *dasra* 'a festival held in honour of Durgā'; * dīvṭī cf. divṭī *dīvaṭṭi* 'torch'; * dīvāḷī cf. divāḷī *dīvāḷi* 'the lamp feast at the New Moon of October'.

Hindī & Marāṭhī H * dīvālā, M * dīvāḷe *dīvāḷi* 'bankruptcy'.

(A) Sanskrit:

baḍabā 'harlot, prostitute'; *baḍava* 'a term of abuse'; bahala-'thick, dense, abundant'; *bahaḷam* 'abundance'; bahala-'harsh as a tone'; *bahaḷam* 'hubbub'.

(B) New Indo-Aryan:

Hindī baṛāī *baḍāyi* 'selfpraise, magnifying'; bīṛī *bīḍi* 'cigarette'.

Marāṭhī bāṇī *bāṇi* 'kind, manner, quality'; bũdī *bundi* 'a particular kind of sweetmeat' cf. *kār'ā bundi*; bõḍ *bōṇḍa* 'a spherical sweetmeat fried in oil or ghee'.

Hindī & Marāṭhī bãglā *baṅkaḷāvə* 'a bungalow'; bāī *bāyi* 'a term of respectful compellation added to the names of Kṣatriya women'; bihāg *bihāg* 'a musical mode'.

### 3. Aspirates.

Sanskrit, Middle Indo-Aryan and New Indo-Aryan initial as well as intervocalic aspirates as a rule lose their aspiration when borrowed into Malayāḷam. In the pronunciation of voiced aspirates by Malayāḷam speakers the element of voice is very slight. This is evidenced by the change of *r* to alveolar *r* in groups like *ghr* as contracted to *gr'* and also the vowel *a* that develops in between in groups like *ghr, bhr* as against *i* in *gr'* and *br'*.

kh = k.

(A) Sanskrit:

khaṇḍa - 'a break or gap'; *kaṇṭam* 'a piece of land, especially a rice field'; khaṇḍa - *kaṇṭam* 'piece, fragment'; khaṇḍatē *kaṇṭikku* 'cut, break'.

(B) Middle Indo-Aryan:

Pālī khàia destroyed, ruined, lost'; *kayyan* good-for-nothing fellow, rascal, slave'; khappara - kappara - 'skull bowl'; *kappar'a* 'beggar's porringer'; khā(y)ā - *kāyal* 'backwater, lagoon'; khur'appa - *kur'appam* 'a curry-comb'; khēva - *kɛvə* 'crossing'.

Pālī & Prākr̥t khāŕa - *kār'am* 'caustic, potash'; khēma - *kɛmam* 'excellence, wellbeing'.

(C) New Indo-Aryan:

Hindī kharbarī *kaṭipiṭi* 'commotion, affray'; khāl *kālə* 'a water channel'; khūṭ, *kūṇṭə* 'stump, pivot, tent-peg'; * khapàcī cf. khapaccī and khapa̋c = khapāc *kaviñci* 'whip'.

Marāṭhī khāḍī *kaṇṭi* 'a weight of 500 ℔s.'.

Hindī & Marāṭhī khādī *kāti* 'thick cotton cloth'; H. khicṛī; M. khicḍī *kiccaṭi* 'a kind of curry'.

ch = c.

(A) Sanskrit:

chanda - 'pleasing, alluring, inviting'; *cantam* 'beauty, elegance'; chāyā *cāyam* 'colour, dye, paint'; chinna - *ciññam* 'a piece, a bit'; chinnabhinna - *ciñña-bhiññam* 'at sixes and sevens', chēda - *cɛtam* 'loss'.

(B) Middle Indo-Aryan:

Prākr̥t chāra *cār'am* 'ashes'. This could also be a

direct lw. from Sanskrit Ref. Sk. kṣ - = Mal. c — * chāṇaka - ? *cāṇakam* 'cowdung'.

(C) New Indo-Aryan :

Hindī chūrī *cūr'i* 'dagger, knife in a walking stick'.

Hindī & Marāṭhī H. chakṛā, M. chakḍā *cakkaṭā* 'goods cart'; chappar *capparam* 'a shed or thatch'.

th = t.

(A) Middle Indo-Aryan :

Prākṛt * thalikā cf. thalliā and thāla - perh a contam. of the two forms * thallikā and thāla - *taḷika* 'plate'.

(B) New Indo-Aryan :

Marāṭhī thõb *tōppə* 'grove, clump of trees'; * thūp *tūppə* 'leaved branches strewed for manure'.

ph = p.

(A) Sanskrit :

phaṭa - *paṭam* 'the expanded hood of a snake': this word can be from Sk. sphaṭa - as well, for Sk. sph - also gives *p* in Malayāḷam; phalaka - *palaka* 'plank'; phalāhāra - 'feeding or living on fruits'; *palahār'am* 'light refreshment, sweetmeats'; cf. M. phaḷār 'taking a light repast, eating fruits, parched corn etc., for a meal'.

(B) New Indo-Aryan :

Marāṭhī pharā *para* 'a measure of capacity for grain'; phāḷ *pāḷam* 'a strip of metal'; phāḷā *pāḷi* 'rag, shred, the leaf of a book'; phēṇī, *pēṇi* in *patirpēṇi* 'a particular sweetmeat'.

gh = k.

(A) Sanskrit:

ghana - *kaṅam* ' weight '.

(B) Middle Indo-Aryan:

Prākr̥t ghasā'i *kayakku* ' to rub, squeeze '; ghāya - *kāyam* ' wound '; ghiṇā *kiṇa* ' ardour '.

jh = c.

Sanskrit:

jhampā *campa* ' a kind of measure in music '; jhampaḍa - *cempaṭa* ' a mode of beating time '; jhallarī *callar'i* ' a drum '.

dh = t.

(A) Sanskrit:

dharma - coll. *tarumam* ' piety '; dhūli - O. Mal. *tūḻi* ' dust '.

(B) Middle Indo-Aryan:

Prākr̥t dhāī *tāyi* ' wet nurse '; dhiṭṭha - *tiṭṭam* ' bold, confident '.

bh = p.

(A) Sanskrit:

bhaṭa - ' warrior, combatant ' *paṭa* ' army '; bhaṭṭa - *paṭṭar* ' a name by which the Koṅkaṇ and Tamiḻ Brāhmans are known in Malabar '; bhaṇḍa - *paṇṭam* ' utensils '; bharati *par'ippə* ' superintending ' *par'ippu-kāra'n* ' superintendent of a kitchenstore '; bhāṇḍikā ' implement, tool ' *pāṇṭika* in *pāṇṭikas'āla* ' warehouse '; cf. Sk. bhāṇḍas'ālā ' a storehouse, magazine '; bhikṣā *picca* ' the act of begging '; bhūta - *pūtam* ' ghost '; bhajana - coll. *payaṅam* ' worship '; bhārata - coll. *pār'atam* ' The Mahābhārata '.

(B) Middle Indo-Aryan:

Prākṛt bhaṇḍāāra-*panṭār'am* 'government, treasury'.

(C) New Indo-Aryan:

H. M. bhāḍārī *panṭār'i* 'treasurer'; bhēk *pękkan* 'frog, toad'.

bh = v.

*bh* is found as *v* in the following words. (See the representation of *b* by *v* p. 71.)

(A) Sanskrit:

bhāṭaka - *vaṭaka* 'hire, rent'; bhīru - coll. *vīr'u* 'a timid person'; bhairava - 'name of a form of S'iva' *vair'avan* 'name, proper'.

(B) Middle Indo-Aryan:

Pa. Pk. bhaṭṭa - *vaṭṭə* 'boiled rice'.

The following words in which Indo-Aryan voiced aspirates show loss of aspiration only in Malayāḷam are presumably borrowings of a period at which the Malayāḷam speaker had learnt to pronounce voiced stops, but had not become sufficiently acquainted with aspirated stops:—

M. I. A. bhajjia - 'fried'; *bajji* 'fried vegetable preparation'; cf. Ka. bajji.

H. jhālrī *jālar* 'a cymbal'; bhātā *bātta* 'an allowance in addition to military pay'.

M. bhalē *balē* 'well done, fine, good, bravo!'.

H. M. jhālar *jālar* 'fringe'; ḍhōlak *ḍōlakkə* 'a small hand-drum'; dhārī *dār'i* 'a narrow border or a coloured strip of a cloth'; dhōbī *dōvi* 'washerman'.

The borrowings of a later date showing voiceless as well as voiced aspirates are illustrated in the following words:

Sk. khaḍga - *khaḷgam* 'sword'; phalita - *phalitam* 'humour'; ghaṇṭā *ghaṇṭa* 'bell'; bhaṅgī *bhaṅgi* 'beauty'; bhāgavata - *bhāgavatar* 'musician'; bhitti - *bhitti* 'wall'.

H. ṭhānā contam. with M. ṭhāṇe *ṭhāṇā* 'station, place' H. dhōtī *dhōtti* 'a small cloth'; M. dhāvatī *dhāvati* 'running about hurriedly'; H. M. bhēṣ *bhēṣ* 'beautiful, excellent'.

4. Nasals.

Pālī ñ = ñ.

ñāya - *ñāyam* 'reason, justice, right'.

Prākṛt ṇ = n.

* ṇāṇaa - cf. ṇāṇaga - *nāṇayam* 'coin'; ṇāvi(y)a - *nāviyan* 'a Sūdra barber'.

n = n.

(A) Sanskrit:

nāḍa - *nāḷam* 'stalk'; nāḍi - (ī) - *nāḻi* 'a tube or bamboo joint, a bamboo vessel for measuring corn or oil, a small measure;' nāḍikā *nāḻika* 'a measure of time'; nānāvidha - 'various sorts'; *nāṅavidham* 'disorder, profligacy, rout'; nārāca - *nār'āyam* 'a heavy double pointed iron style'; nāsā *nāsi* (poet.) 'nose'; nigaḍa - *nigaḷam* 'an iron chain for the feet, fetter'; nirvāṇa - *nirmāṇam* 'nudity'; niyama - *nɛmam* 'rule, regularity'; * naṁs'u - cf. naṁs'uka - 'injurious, distructive' *nañcə* 'poison' cf. Ka. nañju 'poison, impurity of the blood, paralysis of the brain, etc.'.

(B) New Indian:

H. M. naṅgā 'naked'; *naṅṅa* 'an unmarried Brāhman girl'; H. nāṛā, M. nāḍā *nāṭa* 'tape, ribbon'; *nāth cf. H. M. nath *nāttə* 'nosejewel'.

m = m.

(A) Sanskrit:

maṅgala - *maṅṅalam* 'a word meaning auspicious occuring with the house names of Nambūdiri Brāhmans' cf. *cennamaṅṅalam, cerumaṅṅalam, mullamaṅṅalam*'; mangalya - coll. *maṅṅalyam* 'the marriage token'; mañca - 'a stage or platform on a palace or on columns' *maccə* 'upper story'; matta - *mattə* 'ntoxication'; mantha - *mantə* 'churningstick'; manda - *mantam* 'forgetfulness'; mandāra - *mantar'am* 'Erythrina Indica'; maryādā 'bounds or limits or morality and propriety' *mar'yāda, mar'iyāda,* 'propriety, decency, civility'; malla - *mallə* 'wrestling'; muñja - *muñña* 'Premna integrifolia'; muṣṭa - *muṭṭāḷan* 'plunderer, one who takes the law into his own hands'; mustā *mutta* 'Cyperus Rotundus'; mūṣā *mūs'a* 'crucible' mēlā *mēḷam* 'musical harmony'; mōṣa - *mōs'am* 'trick, deceit, fault, mistake'.

Although *m* is usually retained in Malayāḷam, a few examples where it has changed to *v*, the reason underlying which remains at present unknown, are also met with in Malayāḷam. See Sk. marma - *varmam* 'vital part'; masūrī 'eruption of pimples' *vasūr'i* 'smallpox'; mēla - 'meeting' *vēla* 'work, job'.

Malayāḷam *m* sometimes goes back to *v* as in *manti* 'a black monkey' ∠ * vandi lw. M. I. A. * vanda - ∠ O.I.A. * vāndra - ∠ vānara -; *maṇikkir'āmam* 'traders' guild'

lw. Sk. vaṇiggrāma-; *macci* 'a barren woman < * vājhi lw. Pk. * vañjhā < Sk. vandhyā. Weakly articulated sounds like *v, y, r', l, ḷ, ḻ* and *b* occurring initially or in the inter-vocalic position in borrowed as well as inherited words of the Dravidian exhibit a change to a nasal, provided the words have a nasal in them elsewhere. See Mal. *mañci* (coll.) from earlier *vañci* 'boat'; Mal. *maṇaṅṅuka* (K. G.) from earlier *vaḻaṅṅuka* 'bend, bow'; Mal. *maṇṇa* (coll.) from earlier *vaṇṇa* 'the calf of the leg'; Mal. *maṇṇān* 'washerman' from earlier *vaṇṇān*; Mal. *māṅam* from earlier *vāṅam* 'sky'; Mal. *miṅa* in *miṅakkeṭə* 'state of being unoccupied' from earlier *viṅa* 'work'; Mal. *miḻuṅṅuka* from earlier *viḻuṅṅuka* 'devour'; Mal. *mentōnni* cf. Tam. vēndon'd'ri 'gloriosa superba'; Mal. *maiṅātti* from earlier *vaiṅātti* 'foreign washer-woman'; Tam. naman lw. Sk. yama-; Mal. *nukam* lw. Sk. yuga-; Te. nēnu < * yēn- 'I'; Mal. *ñaṇḍə* < * yaṇḍə cf. Te. eṇḍri and Ka. eṇḍrakāyi 'crab'; Mal. *nīntu* < * yīndu 'swim' cf. Te. īdu; Mal. *nī* < * nī̃ < * nīn < * yīn 'you'; Mal. *naṅkūr'am* 'anchor' lw. Persian lāgūr; Ka. kāmaṇe for kāmale 'a form of jaundice' cf. Sk. kāmalā; Mal. *nampāḻi* 'a caste of wandering dealers in corn' lw. Sk. lambāḍa-; Ka. kuṇḍaṇi for kuṇḍali 'having ear-rings'; Tam. akkaṅam < akkar'am lw. Pk. akkhara-; Mal. *peruman'am* < *perumar'am* 'a kind of tree'; Ka. tāmbāṇa for tāmbāḷa 'a metal, copper or brass plate'; *miṇuṅṅuka* (Trichur) for *miḻuṅṅuka* 'devour'; *maṅkḻāvə* lw. H. bãglā.

(B) Middle Indo-Aryan:

Pālī mañjeṭṭhī *maññeṭṭi* 'madder'.

Prākṛt magasira - *makayir'am* 'the fifth constellation'; maḍaya - *maṭhyan* 'fool'; maddala - *maddaḷam* 'a long finger drum'; māṇikka - *māṇikkam* 'ruby'; mādu *mātə* 'mother, lady'; māraya - *mār'ayān* 'a class of Nāyars, usually drummers in temples'; mukkhaṇa - *mukkāṇi* 'a sect of Brāhmans'; muḍḍha - *muṭṭāḷan* 'fool'.

Pālī & Prākṛt masi - *mayi, mai* 'antimony, blackness'; muttā *muttə* 'pearl'.

(C) New Indo-Aryan:

Hindī maḍḍī *maṭṭi* 'sediment, dregs'.

Marāṭhī maḍhū *maṭu* 'sweetness, honey'.

Hindī & Marāṭhī miṭhāī *miṭṭāyi* 'sweetmeats, confectioneries' mainā *maiṅa* 'a partic. kind of bird'.

## 5. Sonants.

y = y.

(A) Sanskrit:

yantra - *yantram* 'machine'; yama - *yaman* 'the God of death and Hades'.

Contrast with the above Middle Indo-Aryan and New Indo-Aryan loans showing p.

v = v.

(A) Sanskrit:

vaṁs'a - *vañci, vaññi* 'bamboo, reed'; vaṁs'a - *vañci* 'boat' *bamboos used for making rafts'; vaṁsika - pertaining to the family' *vañcika* 'treasury' *common property of the family. Note that even to this day the

joint family system obtains in Malabar; vaṅga - *vaṅkam* 'lead tin'; vacā 'a kind of aromatic root'; *vayampə* 'acorus calamus (used for making children speak); vaḍā *vaṭa* 'cake'; vartamāna - 'being, existing' *varttamāṅam* 'news, particulars'; varāha - *var'āhan*; valmīka - *vanmī-kam* 'anthill'; vallī *vaḷḷi* 'creeper'; vācana - *vāyaṅa* 'reading'; vācāṭa - *vāyāṭi* 'a talkative person'; vācāla - *vāyāḷi* 'talkative person' vāṇija - 'merchant'; *vāṇiyan* 'oilmonger'; vēlā *vēḷa* 'point of time, hour'.

(B) Middle Indo-Aryan:

vaḍḍhi - *vaḍḍi* 'interest on money, commission'; vasala - *vaṣaḷan* 'bad, foul, spoil or depraved person': ṣ due to later sanskritisation; viriya - *vir'iyam* 'wild game'.

Prākṛt vaira - *vayir'am* 'diamond'; vakka - *vakka* 'rope made of the bark of trees'; vaṭṭi - 'wick'; *vaṭṭi* 'lamp'; cf. *caṅṅalavaṭṭi* 'a partic. kind of lamp with a chain; vālā 'a kind of grain'; *vāli* 'a kind of paddy'; vāyaṇa - *vāyaṅa* 'the act of playing instruments; vegga - *vekkam* 'quickly, eagerly, soon'; vēasa - *vēya* reed'.

Pālī & Prākṛt vagga - *vakkam* 'a Varga or a section of the Ṛg. Veda'; vaṅka 'crooked' *vaṅki* 'a dagger' cf. H. bāk; vaṭṭa - *vaṭṭam* 'circle'; vaṭṭa - *vaṭṭə* 'ball, round lump of metal, rim of a wheel'; vaṭṭa - *vaṭṭi* 'a round basket of grass, straw, cane or palm leaf'; Pa. vaṭṭaka - 'cart' Pk. vaṭṭaka - 'a circular plaything' - *vaṭṭakam* 'basin, platter'; vaṭṭala - *vattaḷam* 'a large cooking vessel, a brasspan' cf. Ka. baṭṭala.

*Exception:* Pa. Pk. vañjha - *pañcam, paññam* 'sterility'; lw. from - Kannaḍa cf. bañje 'barrenness'.

Pk. vojjha - 'load'; *poccam* 'rope for tying bundles'; contam. with H. bōjh or M. bōjhā.; *poccan* 'pertaining to a load' in *poccan kayar* 'rope for tying bundles'.

Pa. Pk. vaṭṭa - *poṭṭə* 'a circular mark on the forehead' lw. from Ka. boṭṭu (cf. the change of *a* to *o* after a labial consonant in Kannaḍa as baggu, boggu 'to bend' Mal. *vaṇaṅṅu*; bayi, boyi 'abuse' Mal. *vay*).

(C) New Indo - Aryan:

Marāṭhī varī *var'i* 'a wild growing rice'; vāv *vāvə* 'a holiday esp. the full moon or new moon day'; * varẽ cf. varī 'up to, up to the period of'; *var'e* 'till, up to'.

Hindī & Marāṭhi vīr *vīrə* 'valour, power'.

### 6. Liquids.

The usual change of Indo-Aryan *r* is to *r'* (palatalised) in Malayāḷam. But against this we come across a number of words in which Middle Indo-Aryan and New Indo-Aryan initial *r* appears as alveolar or nonpalatalised *r*. This may be due to the fact that, unlike in the case of Sanskrit where the Malayāḷam speaker did not have before him the words as they were spoken, he may have had, so far as Middle Indo-Aryan and New Indo-Aryan were concerned the possibility of hearing the words as actually pronounced in the spoken dialects. Middle Indo-Aryan and New Indo-Aryan *r* may have approximated in the ears of the Malayāḷam speaker to his own non-palatalised *r*. The representation of *r* by alveolar *r* in Malayāḷam is also noticeable in the borrowings from other foreign languages, such as English. cf. റൂം (room), റൂൾ (rule), റിക്കാർട്ട് (record), all pronounced and represented in writing with alveolar *r*.

r = r′

(A) Sanskrit:

raṅga - *r′aṅkə* ‘colour, dye, paint’; rasāla - ‘curds mixed with sugar and spices’; *r′asāḷan* ‘a curry’; * rāmajja - cf. lamajjaka - *r′āmaccam* ‘the root of andropogon muricatus’.

(B) Middle Indo-Aryan:

Prākr̥t rāī *r′āy* ‘night’.

(C) New-Indo - Aryan:

Marāṭhī rāy *r′āyar* ‘title of Marāṭha Brāhmans’.

r = r.

(A) Middle Indo-Aryan:

Prākr̥t raṭṭhia - ‘an officer of the King, King’s representative’ *raṭṭiyār* ‘a class of Telugu S′ūdras’; rāutta - *rāvuttan* ‘a class of northern Muhammadans’ (this word is pronounced also with palatal r); rāṇī *rāṇi* ‘queen’; roṭṭa - *roṭṭi* ‘bread’; * rokka - (N. D.) *rokkam* ‘ready money’.

(B) New Indo-Aryan:

rāṭ *rāṭṭə* ‘spinning wheel, waterwheel’; rāv *rāv* ‘title of Marāṭha Brāhmans’.

There are a few instances of Indo-Aryan *r* being represented in Malayāḷam with *r′* or *r* and a prothetic vowel. This phenomenon is regular in earlier Malayāḷam works like R′āmacar′itam. As no Malayāḷam words proper begin with *r* or *l* the tendency to prop up the sounds with a vocalism of some sort in front may have manifested itself at an early stage in the history of

borrowings and it may have died out with the advance of Sanskrit learning.

(A) Sanskrit:

raṅga - *ar'aṅṅə* 'stage'; ravi - *ir'avi* 'sun', mainly surviving in names like *ir'avitāyar, ir'avivarman*; rājan - *ar'acan* (poet.) 'king'; rūpa - *ur'uvam* (poet.) 'form'; *raṇḍa - 'dung' cf. Sk. laṇḍa - and * laṅga - group (N. D.) *araṇṭam* 'elephant-dung'.

(B) Middle Indo-Aryan:

Prākr̥t rakkha - *ar'akkan* (poet.) 'demon'.

Pālī & Prākr̥t ratta - *ar'attam* (poet.) 'blood'; *rakkhā cf. Sk. rākṣā *ar'akkə* 'lac'; * ruppika - *uruppika* 'Rupee'.

l = l.

(A) Sanskrit:

lāḍana - *lāḷanam* 'fondling'; lālitya - *lāḷityam* 'sweetness, beauty'.

(B) Middle Indo-Aryan:

Pālī lōkiya - *lōkiyam* 'politeness, adaptedness'.

Prākr̥t laddī 'dung' *latti* 'horse - dung'; lekkha - *lekkam* 'number, volume (especially of journals); loṭṭa - *loṭṭa* 'empty, vapid, small, insignificant'.

Pālī & Prākr̥t lakkha - *lakkə* 'aim'.

(C) New Indo-Aryan:

Hindī laṭṭū *laṭṭu* 'a child's top'; laṛāī *laḍāyi* 'quarrel'.

Marāṭhī lakhōṭā *lakkōṭṭə* 'envelope'; lāg *lākkə* 'opportunity, easy circumstance'.

Hindī & Marāṭhī lāgōṭī *laṅkōṭṭi* 'loin cloth'; H. laḍḍū. M. laḍḍu *laḍḍu* 'a globular sweetmeat'; lāg *lākkə* 'aim, butt'; lāḍū *lāḍu* 'a globular sweetmeat'; lūṭ, *lūṭṭə* 'plunder'; lōṭ 'rolling *lōṭṭə* 'tumbling and tossing'; lōṭā *lōṭṭa* 'a metal cup'.

*l* shows a prothetic vowel in the following loan words:

lavaṅga - *ilavaṅṅam* 'wild cinnamon'; lōka *ulakə* (poet.) 'world'. For the shortening of the vowel in the second syllable cf. *ar'acan*; lakkhaṇa - *ilakkaṇam* 'symptom' (occurring in medicinal treatises).

## 7. Sibilants.

### s'

*s'* is represented by *c* in the earlier works of Malayāḷam like R'āmacar'itam. In subsequent works right down to the time of Eḻuttacchan we find *c* and *s'* most confusedly used in Sanskrit Tadbhavas. Thus for example Uṇṇunīlisandēs'am which has a large proportion of Sanskrit words of a highly literary character has words like *car'am* (s'ara-), *ciḻōkam* (s'lōka-) *cākkiyār* (s'ākya-) side by side with *s'ōkam, s'akti* and *s'ukam.* The above confusion in the representation of *s'* is probably due to the influence of the Sanskritised language of the educated minority on the speech of the common folk. The fact that in modern colloquial Malayāḷam also Sk. *s'* appears in many words as *c* leads us to infer that *s'* forms are imitations of the learned pronunciation and that there existed a period when *s'* was written *s'* but pronounced *c*. Modern literary Malayāḷam words

showing *c* for Sanskrit *s′* may thus be regarded as survivals of ancient forms.

(A) Sanskrit :

s′aṇa - *caṇam* 'flax'; s′arāva - *car′āvam* 'dish'; ṣ′ākya - 'a Buddhist mendicant' *cākkiyār* 'a class of story-tellers and actors of religious stories in temples'; s′āṇa - (ā) *cāṇa* 'whetstone'; s′ālā *cāla* 'a row of sheds, village'; s′āla - *cāla* 'the sal tree, Vatica Robusta'; s′āla - 'a kind of fish'; *cāḷa* 'sardine'; s′āstra - *cāttir′am* 'religious learning, scripture' cf. *cāttir′akkaḷi* 'a religious farce by Nambūdiri Brāhmans'; s′ukra - *cukkir′i* 'a drinking vassel in toddy shops'.

The following are examples of words showing *c* in colloquial Malayāḷam as against s′ literary :

s′akāra - 'a king's brother-in-law by one of the wives not regularly married represented in the dramas by a foolish, frivolous, proud and cruel man' *cakār′am, s′akār′am* 'abuse' *cakār′ikku, s′akār′ikku* 'revile'; s′akuna - *cakuṅam s′akuṅam* 'omen'; s′aṅkā *caṅka s′aṅka* 'apprehension, care'; s′ambala - 'provender or provisions for a journey' *campaḷam, s′ampaḷam* 'salary'; s′ēṣa - *cēḻam, s′ēṣam* 'remainder, that which is left'.

Later borrowings with *s′* are illustrated in the following words :

Sk. s′ikṣā 'instruction, study, discipline' *s′ikṣa* 'well disciplined, excellent, good'; s′uṇṭhi - (ī) 'dry ginger'; *s′uṇṭhi* 'anger' obviously Sanskitisation of the Mal. phrase *iñci kaṭikkuka* 'biting the ginger'; used in the sense of 'becoming angry'.

(B) New Indo-Aryan:

Marāṭhī s′umbh *s′umbhan* ' a dull, sluggish and stupid fellow'; s′ēvā *s′ɛvam* 'service'; *s′īmā *s′īma* 'foreign land, more commonly used in the sense of England'; *s′ēṇāī *s′ɛṇāyi* 'title of Koṅkaṇa Brāhmans'.

ṣ.

ṣ is represented in Malayāḷam by *c* and *t*. As in the case of s′ considerable irregularity is met with in the representation of ṣ in the old Malayāḷam texts. A mixture of the languages of peoples of various degrees of Sanskrit learning and the newness of the sound to the speakers of Malayāḷam are perhaps mainly responsible for its diversity of representation.

s = c.

(A) Sanskrit:

sandhā 'junction' *canta* 'fair, market' cf. similar development of meaning in H. mēlā 'fair'; sandhi - 'a joint or articulation of the body' *canti* 'buttocks'' samidhā 'firewood' *cameta* 'fuel for holy fire'; sāra - *cārə* 'essence, juice'; sapiṇḍi - *caviṇṭi* in *caviṇṭikkottan* 'a professional carrier of corpses'; sindhu - *cintə* 'a musical mode' cf. *cintupāṭṭə, kāviṭiccintə, moṇṭiccintə* etc.,; sēmantī 'the Indian white rose'; *cɛmanti* 'chrysanthemum Indicum'; sēvaka - *cɛvakan* 'vassal, servant, soldier'; sōma - *cōma* in *cōmātir′i* 'a sōma sacrificer' *tiri* being an honorific title. *Cōmātir′i* is from *Cōmārtir′i* with the elision of *r* as in *nampyātir′i* ∠ *nampiyārtir′i*, *uṇṇyātir′i* ∠ *uṇṇiyārtir′i* &c. See also *paṭṭaccōmār′ə* 'a respectable Sōma-sacrificer'.

(B) Middle Indo-Aryan:

Pālī saṅghāṭa - *caṅṅāṭam* junction of two boats'; satapupphā *catakuppa* 'anethum graveolens'.

Prākṛt savvala - *cavaḷam* 'lance'; siggha - *cikkə* quickness' cf. *cikkennə* 'quickly'; siṅgha - *ciṅṅam* 'Leo, the first Malayāḷam month'; siṅghala - *ciṅkaḷam ciṅṅalam* 'a black monkey' (imported from Ceylon); *saṅghita - cf. saṅghia - *caṅṅeta* 'Vedic text'.

Pālī & Prākṛt Pa. Sakkharā, Pk. sakkarā *cakkar'a* 'jaggery, palm-sugar'; saṅkhalā *caṅṅala* 'chain'; siṅgāra - *ciṅkār'am* 'ornament'; sippa - *cippam* 'nice appearance, elegance'; sippī *cippi* 'oyster shell'; sukkha - *cukkə* 'dry ginger'; suṅka - *cuṅkam* 'toll, custom'; seṭṭhi - *ceṭṭi* 'one of the foreign merchant classes'.

(C) New Indo-Aryan:

Hindī sāmā *cāma* 'millet'.

Hindī & Marāṭhi saṅgātī *caṅṅāti* 'a companion'; sāthī *cāti* cf. *cātikkār'an* 'companion'.

s = t.

The substitution of *t* for Sanskrit *s* is frequent in R'āmacar'itam and R'āmakathāppāṭṭə both of which represent the southern dialect. Excepting in these *t* is very rare in literary Malayāḷam. Modern colloquial Malayāḷam shows both *t* and *c*. The confusion between the two sounds in the earlier texts and the survival of both *t* and *c* forms in Modern colloquial Malayāḷam indicate that there were two dialects (1) *c* - literary and (2) *t* - colloquial, influencing each other. Unless we assume

the existence of two dialects, words like *ciṅkam* (siṅgha -) and *tar'ati* (sārathi - ) occurring side by side in the same text, cannot be satisfactorily accounted for.

The following are words of old Malayāḷam showing *t* for Sanskrit *s* :

saṅkēta - *taṅkētam* 'the assembly of a parish' (K. U.) satya - *tatyam* 'truth' (R. K. P.); santati - *tantati* 'progeny' (R. K. P.); suṣēṇa - *tuḻēṇan* 'name, proper' (R. C.); sēnā *tēña* 'army' (R. C.).

Examples of colloquial *t* for Sanskrit *s* are many. The following are only a few illustrating the change: sambandha - *tammantam* 'marriage'; sāvitrī *tātri* 'name, proper'; suṣira - *tuḻir'am* 'hole'; svalpa - *tolpam* 'little'; svaira - *toyir'am* 'following one's own inclinations'.

In modern literary Malayāḷam the following three words, obviously colloquial forms that have got into literature, show *t* for Sanskrit *s*.

Sk. suruṅga - *turuṅkə* 'a subterranean cell'; sūcī *tūs'i* 'needle'; Pk. satthiga - *tattika* 'auspicious, holy' in *tattikakkuṭa* 'a holy or dedicated umbrella'.

In the following few words, for reasons unknown, Indo-Aryan *s* has completely disappeared in Malayāḷam.

Sk. or Pk. sindhu - *intu* in *intuppə* 'rock salt' cf. Sk. sindhuja - 'rock salt'.

Sk. or Pk. sīsa - *īyam* 'lead.

Sk. sahasra - *āyir'am* 'thousand'.

Pk. saviṭṭhā - *aviṭṭam* 'the twenty-third asterism'.

Pk. sāvaṇa - *āvaṇi* 'the first Malayāḷam month'.

Pk. sēni - *ēṇi* 'ladder'.

Dr. Barnett inclines to the view that these are early borrwings from Sanskrit or Middle Indo-Aryan at a time when the sound *s* was quite unfamiliar to the Malayāḷam speaker. The existence of corresponding words in Singhalese with *h* in the case of one of the words quoted above namely hiṇi (Mal. ēṇi) and also the regular representation of *s* as *h* in Singhalese suggests the possibility of Singhalese influence also on the forms under consideration.

s = s.

(A) Sanskrit:

saṅgati - 'connection with, relation to' *saṅgati* 'fact, reason'; sammāna - 'honour, respect' *sammāṅam* 'present, prize,; saṁsāra - 'course, the world, secular life' *saṁsār'am* 'speech'.

(B) Midle Indo-Aryan:

Prākṛt sunna - *suṅṅam* 'a zero, a circular mark'; *saddhiya - cf. Sk. sagdhi - 'a common meal'; *saddiya* 'feast'; *sojja - *sojji* 'a sweet wheaten cake'.

(C) New Indo-Aryan:

Hindī sārī *sār'i* 'woman's cloth worn round the body and passing over the head'; sēṭh *seṭṭə* 'a wealthy Muslim merchant'; sēr *sērə* 'a measure of weight or capacity'.

Marāṭhī sañcī *sañci* 'bag'; sābhār *sāmpārə* 'a kind of curry'; sēvay *sēva* 'vermicelli'.

Hindī & Marāṭhī sat *sattə* 'essence, reality, goodness'.

Sanskrit ṣ = c.

ṣaḍaṅga - 'the six works auxiliary to the Vēda'; *caṭaṅṅə* 'ritual' ṣaṣṭi - coll. *caṭṭi* in *caṭṭipūrtti* 'the completion of the sixtieth birthday'.

8. h.

*h* disappears in the older borrowings. Some of the ancient forms like *ar'an* (hara - ) *āsyam* (hāsya - ) are for metrical convenience retained in modern poetry.

(A) Sanskrit:

haritāla - *ar'itālam* 'yellow, orpiment'; harēṇuka - 'a kind of pea, drug, perfume' *ar'ēṇukam* 'a bitter pungent grain'; hasta - *attam* 'the 13th constellation'; hastin - 'a kind of plant' *atti* 'elephant pepper'; hastin - O. Mal. *atti* 'elephant'; hāra - *ār'am* (poet.), necklace'; hāsya - *āsyam* (poet.) 'jest'; hita - *itam* (poet.) 'good, welfare'; hētu - *ētu* (poet.) 'motive, cause'.

(B) New Indo-Aryan:

Hindī & Marāṭhī haṇḍā *aṇṭāvə* 'an open-mouthed metal vessel'; huṇḍī *uṇṭi uṇṭiyal* 'bill of of exchange'

## CONSONANT GROUPS, INITIAL

Stop + y

In colloquial Malayāḷam *y* disappears.

jyēṣṭha - *cēṭṭan* 'elder brother;' jyōtiṣa - *jōtiṣam* 'astronomy'; jyōtis - *jōtissə* 'brightness'.

Stop + v

v disappears and a following short *a* is changed into *o*. Long vowels following are not affected.

jvara - *jor'am* 'fever'; jvalati *jolikku* 'to burn brightly'; dvaya - *doyam* 'double'.

jvālā *jāla* 'fiame'; dvīpa - *dīpə* 'island'; dvēṣya - 'odious, detestable' *dēṣyam* 'anger'.

s'v

s'vasana - *s'osañam* 'breath'; s'vāsa - *s'āsam* 'breath' cf. *s'āsam muṭṭal* 'gasping for breath'.

sv

svajana - *sojañam* 'relations'; svapna - *sopənam* 'dream'; svara - *sor'am* 'sound, noise'; svarṇa - *sorṇam* 'gold'; svalpa - *solpam* 'little'; svāda - *sādə* 'taste'; svāmin - *sāmi* 'master'.

Stop + r

*r* when preceded by a voiceless stop or an aspirated stop is pronounced as an alveolar *r* while after a voiced un-aspirated stop it remains palatal as initial *r*, the distinction not, however, shown in writing. (for initial *r* refer pp. 82 & 83) krama - *kramam* 'order'; trapā - *trapa* 'bashfulness'; prabhā - *prabha* 'splendour'; ghrāṇa - *ghrāṇam* 'smelling'; bhrama - *bhramam* 'confusion of mind'.

Contrast with the above grāma - *gr'āmam* 'village, drōha - *dr'ōham* 'injury, offence', brāhmaṇa - *br'āmhaṇan* 'a Brāhman'.

It may also be observed that when in the vulgar pronunciation of the above group a vowel develops in between the stop and the liquid, r always remaina a palatal. Ex. kriyā - *kir'iyam* 'service' cf. *kir'iyattil nāyar* 'a Nāyar who works at a Brāhman house'; bhrānta - *pir'āntan* 'a mad man'. The change is thus obviously due to the voiceless character of the consonant with which

*r* is associated. The fact that *r* is not palatalised after a voiced aspirate in Malayāḷam is a proof of the negligible element of voice, if not the total absence of voice, characterising the pronunciation of voiced aspirates by native Malayāḷam speakers.

s′r

In the learned pronunciation *s′r* is one syllable and the r an alveolar sound. In the colloquial dialect as in the case of kra etc. a vowal develops in between:

s′rama - *cir′amam* 'effort'; s′rīkaṇṭha - *cir′kaṇṭan* 'name, proper'; s′rīdēvī *cir′utēvi* 'name, proper'.

Stop + l

l is cerebralised irrespective of the voiced or voiceless nature of the preceding stop:

klānti - *kḷānti* 'fatigue'; pluti - *pḷuti* 'a leap'; glāni - *gḷān′i* 'exhaustion'.

s′l

s′lōka - coll. *ciḷōkam* 'a stanza'.

kṣ

The vulgar pronunciation of Sanskrit kṣ as c heard among the low class people and children perhaps indicates the characteristic Malayāḷam change. However, owing to the dominating influence of Sanskrit, we find in Modern Malayāḷam only kṣ representing Sanskrit kṣ.

kṣāma - *kṣāmam* 'famine'; kṣaṇa - *kṣaṇam* 'moment'; kṣaura - *kṣavur′am* 'shaving'.

Contrast with the above Prākr̥t loans as *kēmam*, *kēvə* etc.

s + stop

s is assimilated to the stop in the early borrowings skambha - *kampam* 'pillar'; stambhate *tampikku* 'paralyse'; stuti - *tuti* 'praise'; stōka - *tōkam* 'little'; cf. *tōkappavañan* 'a gentle breeze' (U. S.); stōtra - *tōttir'am* 'a hymn of praise'; sthalī 'place, district', *taḷi* 'an ancient division of land'; sthāṇu - 'name of S'iva' *tāṇu* 'name proper'; sthira - 'firm, strong' *tiram* 'vigour, strength'; sthāla - *tālam* 'dish'; sthūṇā *tūṇə* 'pillar of a house'; sphaṭa - *paṭam* 'expanded hood of a snake'; sphaṭikāri *paṭikār'am* 'alum'.

The above words, excluding *tōttir'am* may be loans either from Sanskrit or Prākṛt, for, in Malayāḷam Sanskrit sk-or st- and Prākṛt kh- or th- are both represented by k- and t-respectively.

ny

Although initial *n* of Sanskrit is pronounced as dental *n* in Malayāḷam when *n* combines with *y* it becomes an alveolar sound in the pronounciation of the Malayāḷam speaker.

nyāya - *ñyāyam* 'justice, right, reason'

nyāsa - *ñyāsam* 'placing, fix'.

jñ

j is assimilated to ñ

jñāti - *ñāti* 'kinsman'; jñāna - *ñāñam* 'knowledge'.

INTERVOCALIC (SINGLE)

Stops.

The intervocalic stops of Malayāḷam are in general very weakly articulated. As postulated by Julee Bloch

with regard to Tamiḻ[1], Malayāḷam also presumably at one time contained only surd consonants. In Modern Malayāḷam stops in the intervocalic position (with the exception of *c* and *p*) are reduced to partially voiced sounds which are on their way to become fricatives. While the single stops of Old Malayāḷam were partially voiced in between vowels, the long stops were retained voiceless. But the so-called long stops of Malayāḷam are not really long. They have only the values of single stops of other languages. Single intervocalic stops of Sanskrit and Middle Indo-Aryan have developed phonetically, on the same lines as native Malayāḷam stops, while stops of New Indo-Aryan are seen to have been given a different treatment altogether. Thus, for example, Sanskrit - - k - is written k and pronounced *g* like Malayāḷam - k -. But New Indo- Aryan - k - is written kk and pronounced single k as all kk of Malayāḷam. This bears testimony to the fact that there was direct contact of the Malayāḷam - speaking people with the speakers of New Indo-Aryan languages and that at the time the borrowings manifesting the above change took place, - k - of Malayāḷam had become *g*. New Indo-Aryan - k - must have sounded as kk to the ears of the Malayāḷam speaker as a result of which he represented it in writing by double k. In this connection may be compared the representation in writing of single voiceless stops of English by double voiceless stops in Malayāḷam, Ex. *ēkkar* (acre) *pēppar* (paper) *rikkārṭṭə* (record).

Malayāḷam written - k -, - t -, and - ṭ - have, as noted above, actually moved to partially voiced sounds with

1. M. S. L. Vol. XIX (1914) p. 85 ff.

very little occlusion, and written kk, tt, ṭṭ and pp have been simplified into k, t, ṭ and p respectively. As there is no c or p in Malayāḷam proper, c and p of Sanskrit have not been voiced in the loan words, although they too share the general weak articulation of Malayāḷam intervocalic stops.

Except in words borrowed or Sanskritised later, mediae, tenues aspirates and mediae aspirates of each of the consonantal series of Sanskrit have become one with their respective tenues and have shown the same development as the latter.

### I. Gutturals.

Sanskrit and Middle Indo-Aryan k = k

Sk. adhikāra - *adhikār'am* ; avakās'a - *avakās'am* ; kaṭuka - *kaṭukə*; jīraka - *cīr'akam*; sēvaka - *cēvakan.*

*k* completely loses its plosive character when preceded by *i* in colloquial Malayāḷam in which case a glide sound *y* is developed.

adhika - *adhiyam* 'much'; churikā *cur'iya* 'dagger'; nāḍikā *nāḻiya*; paittikka - *payittiyam* 'madness'; s'ālika - *cāliyan* 'weaver'; cf. the above change in native Malaāḷyam words as *ar'ikattə, ar'iyattə* 'near'; *tir'ike, tir'iye* 'back'.

Middle Indo-Aryan.

Pa. oṭṭhaka - *oṭṭakam*; koṭṭhaka - 'a stall or outhouse' cf. sk. kōṣṭa - 'any enclosed space or area.'

*apakaṭa - *apakaṭam.*

New Indo-Aryan k = kk

M. cākaṇ *cākkāṇi*; *padaka - cf. padak *patakkam* 'an orament hanging over the breast like a medal.'

H. M, pukār *pukkārə.*

Sanskrit kh = k

nakha - coll. *ṅakam* 'nail'; makha - O. Mal. *makam* 'sacrifice'; mukha - coll. *mukam* 'face'; vis'ākha - s'ākham ∠ vs'ākham 'the 16th lunar mansion'.

New Indo-Aryan kh = kk

M. lakhōṭā *lakkōṭṭə.*

H. M. pakhāl *pakkāḷi.*

Indo-Aryan g = k

Sanskrit, Middle Indo-Aryan and New Indo-Arypn g is represented in Malayāḷam by k, the latter being the sound nearest to g in the Malayāḷam sound - system.

Sk. agasti - *akatti*; agāra - *akar'am*; nāga - *nākam* 'serpent'; *nāgasvara - nāgasvaram a pipe the sound of which is supposed to please snakes and set them in dancing movement cf. Ka. nāgasvara.

Pa. agalu - *akilə,*

Pk. magasira - *makayir'am.*

H. *tagaṛa *takiṭə.*

M. *pagaḍā *pakiṭa.*

H. pagaṛī, M. *pagaḍī *pakiṭi.*

Sanskrit gh = k

maghā *makam.*

## 2. Palatals

As there is no c in Malayāḷam proper, Sanskrit c has changed to y in the earlier borrowings. (cf. the change of p to v.) Later borrowings contain c. Two forms

showing s′ against c of Sanskrit quoted below may belong to an intermediate period when the Malayāḷam speaker was not sufficiently acquainted with c.

kāca - *kāyam*; nārāca - *nār′āyam*; paricāra - 'attendance, service, homage' *pariyāra* in *par′iyārattavar* 'servants in Brāhman houses' vacā *vayampə*; vācana - *vāyaña*; vācāṭa - *vāyāṭi*; vācāla - *vāyāḷi*.

*Exceptions*:

ācārin - 'following established practice', *ās′ār′i* 'carpenter'; sūcī *tūs′i*.

New Indo-Aryan c = cc

M. kacōrā, kacōlā *kaccōr′am, kaccōlam*.

H. M. kacərī *kaccer′i*.

New Indo-Aryan ch. = cc

H. pūchī *pūcci*: bīcha *piccān* in *piccānkatti*.

Sanskrit j = y

aja - O. Mal. *ayan* 'Brahma'; anuja - coll. *añiyan* bhajana - coll. *payañam*; vāṇija - *vāṇiyan*; *ajamōdaka - *ayamōdakam*.

Later borrowings show j.

New Indo-Aryan j = j

M. *ujārī *ujār*.

*Exceptions*: ājā *ās′ān* cont. with Mal. *ās′ār′i*?; *pūjārī cf. M. pujārī *pūjār′i* 'an officiating Brāhman priest.'

3. **Cerebrals.**

Sanskrit ṭ is represented in the loan words by a very short voiced cerebral sound very much like the t of American English or the ṛ of Hindī. ṭh, ḍ and ḍh are

also represented by the same sound in the early borrowings with the exception that ḍ is found in a few old loans as ḷ and ḻ. Of these, ḷ is said to be the retention by the Nambūdir'is of the pronunciation the sound had in the Vēdic dialect. The fact that Nambūdir'is when reciting Vēdic texts, even to this day, pronounce ḷ for ḍ is cited in support of the above assumption. Words in which Sanskrit and Middle Indo-Aryan ḍ is found as ḻ probably belong to a period when Malayāḷam -ṭ- was still pronounced as a surd consonant. The nearest sound to ḍ at the period in question may have been ḻ in the linguistic consciousness of the Malayāḷam speaker. cf. Telugu -ḍ- ∠ Primitive Dravidian -ḍ- = ḻ in Malayāḷam.

Ex. Te. ēḍu, Mal. *ēḻə* 'seven'; Te. kaḍugu, Mal. *kaḻuku* 'to wash'; Te kōḍi, Mal. *kōḻi* 'fowl'; Te. gaḍa, Mal. *kaḻa* 'pole'; Te. tōḍi 'a friend'; Mal. *tōḻi* 'a woman friend of a woman'; Te. pāḍu, Mal. *pāḻu* 'ruined, waste'; Te. piḍitsu, Mal. *piḻiyu* 'to squeeze, wring, press out'; Te. peḍa, Mal. *piḻa* 'wrong'; Te. suḍi, Mal. *cuḻi* 'a whirl, a circlet, a whirlpool'. Hindī ṛ and ṛh and Marāṭhī ḍ and ḍh appear in Malayāḷam as -ṭ- (early) or ḍ (later) while ṭ is found as long ṭ only.

Sanskrit or Middle Indo-Aryan ṭ = ṭ

Sk. *ārabhaṭa - cf. ārabhaṭi — 'boldness, the representation of the supernatural and horrible events on the stage' *ārbhāṭam* 'pomp'; show. kakṣāpaṭa - *kaccavaṭam*; kaṭuka - *kaṭukə*; karkaṭaka - *karkiṭakam*; paṭala - 'heap' *paṭala* 'a cluster' as in *or'u paṭala paḻam*; bhāṭaka - *vāṭaka*; vaṭa - *vaṭam*; vikaṭa - *vikaṭam*.

Pa. saṅghāṭa - *caṅṅāṭam*.

* apakaṭa - *apakaṭam.*

New Indo - Aryan ṭ = ṭṭ

H. naṭuwā *naṭṭuvan* 'dancing master'.

H. M. gōṭī *kōṭṭi*; tōṭā *tōṭṭa*; lãgōṭī *laṅkōṭṭi*; lōṭā *lōṭṭa.*

Sanskrit ṭh = ṭ

pāṭha - 'recitation, recital' coll. *pāṭam* 'lesson';

pāṭhaka - *pāṭhakam* 'story - telling at temples by Nambyārs'. pīṭhikā *pīṭika*; maṭha - *maṭam* 'a Brāhman house'.

New Indo - Aryan ṭh = ṭṭ

H. cīṭhī *ciṭṭə.*

M. paṭhāṇ *paṭṭāṇi.*

H. M. miṭhāī *miṭṭāyi.*

Sanskrit ḍ = ḷ

araḍu - *ar'aḷə* 'the tree Colosanthes Indica';

guḍa - *guḷam*; guḍikā *guḷika*; guḍūcī *guḷūcī* 'cocculus cordifolius'; cauḍa - *cavuḷam* 'tonsure ceremony'; varāḍī *var'āḷi.*

Sanskrit and Middle Indo - Aryan ḍ = ḻ

Sk. nāḍi - (ī) *nāḻi*; nāḍikā *nāḻika.*

Pk. ambāḍaya - *ampāḻam.*

Indo - Aryan ḍ and ṛ = ṭ

Sk. tōḍī *tōṭi*; vaḍā *vaṭa*; ṣaḍaṅga - *caṭaṅṅə.*

Pk. kāvaḍa - *kāviṭi*; * kūḍāāra - *kūṭār'am*; *pacchaavaḍa - cf. Sk. pracchadapaṭa - *paccavaṭam* 'an entire piece of cloth'; pāagaḍaka - cf. Sk. pādakaṭaka - 'a foot ring' *pāṭakam* 'anklet'.

H. kaṛbaṛī *kaṭipiṭi*; * tagaṛa *takiṭə.*

M. sī̃gāḍi *ciṅkāṭi*; * pagaḍā *pakiṭa.*

H. M. H. jōṛā, M. jōḍā *jōṭə*; H. jōṛī, M. jōḍī *jōṭi.*; H. nāṛā, M nāḍā *nāṭa*; H.* pagaṛī, M. pagaḍī *pakiṭi*; H. baṛuvā 'pimp' *baḍuva* 'a term of abuse'.

Later borrowings show ḍ for Sk. ḍ and N. I-A. ḍ or ṛ.

Indo-Aryan ḍh and H, ṛh = ṭ

Sk. āḍhaka - *āṭakam* 'an oil measure'; pūrvāṣāḍha - *pūr'āṭam* contracted from earlier **pūr'āṭāṭam* with the elision of one ṭ 'the twentieth nakṣatra'; uttarāṣāḍha - *uttrāṭam*, 'the twentyfirst nakṣatra.'

M. maḍhū *maṭu.*

H. M H. kaṛhī M. kaḍhī *kaṭi.*

4. **Dentals.**

Sanskrit t, th, d and dh, and Middle Indo-Aryan t or d have changed to d which latter is written t in Malayāḷam. New Indo-Aryan t and th as a rule show tt in the borrowings while d and dh are represented by t (pronounced d). There are a few exceptions in which we find New Indo-Aryan t or th showing t (d) in Malayāḷam. These may be regarded as belonging to a period when tt of Malayāḷam was still pronounced tt and had not been simplified into single t.

Sanskrit and Middle Indo-Aryan t = t

Sk. gati - coll. *keti* dūta - *dūtə*; phalita - *phalitam*; bhūti - *pūta* 'ash colour'; svātī - *cōti* 'the fifteenth lunar asterism'; vikṛti - *vikṛti*; vaitaraṇī 'name of the Hindu styx' *vaitaraṇi* 'an awful predicament.

Pa. satapupphā *catakuppa.*

New Indo-Aryan t = tt

H. dhōtī *dhōtti*; bhātā *bātta.*

M. patēmārī *pattēmār'i.*
H. M. capātī *cappātti.*
* kūtī *kūtti.*
*Exceptions* :
H. jati *jati*; bītā *vīti.*
M. dhāvatī *dhāvati*; pātī *pāti.*
H. M. saṅgātī *caṅṅāti.*

Sanskrit th = t

kathā coll. *kata* 'story'.

New Indo-Aryan th = tt

* jāthā *jātta.*
*Exceptions* :
H kaithā *kaita.*
H. M. sāthī *cāti.*

Indo Aryan d = t

Sk. kadalī *kataḷi*; guda - coll. *kotam*; chēda - *cētam*; uttaraprōṣṭhapadā *uttṛṭṭāti* 'the 26th asterism;' pūrvaprōṣṭhapadā *pūr'ur'uṭṭāti* 'the 25th asterism'. viruda - *vir'utə.*

Pk. mādu *mātə*; * sadaya - cf. Sk. s'ataka - 'consisting of hundred' *catayam* 'the 24th nakṣatra' which is said to contain hundred stars.

H. M. khādī *kāti*; padak *patakkam.*

Indo - Aryan dh = t

Sk. bādha - *vāta*; bōdha - coll. *pōtam.*
H. bīdhā *vītam.*
H. M. * dūdha *tūta.*

5. **Labials.**

Sanskrit p, b, and bh are represented by v in the earlier loan words. Later on p, b and bh are widely met

with in Sanskrit Tadbhavas. New Indo-Aryan p appears as pp while bh as v.

Sanskrit p = v

apajaya - *avajayam* 'defeat'; apamṛtyu - *avamṛtyu* "sudden or accidental death'; apasmāra - *avasmār'am* 'epilepsy'; apasvara - *avasvar'am* 'unmusical'; upādhyāya - *vādhyār* ∠ **uvādhyār* 'priest, teacher'; kakṣāpaṭa-*kaccavaṭam*; gōpāla - coll. *kōvālan*; dvīpa - *dīvə* dīpārādhana - *dīvār'ādhaṅa*; svarūpa - *toruvam* see *toruvakkār* 'Nayars employed in Kṣattriya families called Svarūpams.

New Indo-Aryan p = pp.

H. M. capātī *cappātti*; H. tipāī, M. tipāyī *tippāyi*; dupaṭṭā *tuppaṭṭāvə*.

*Exception*:

H. * khapācī *kaviñci* 'whip'.

Indo-Aryan b = v

Sk. abaddha - *avaddham* 'unmeaning, nonsensical'

Indo-Aryan bh = v

Sk. mahābhārata - coll. *māvār'atam* 'Mahābhārata'.

H. M. gōbhī *gōvi*.

*Exception*:

H. dubhāsiyā *tuppāyi* perhaps a later borrowing.

**Nasals.**

Indo-Aryan ṇ = ṇ

Sk. ēṣaṇa - *ɛṣaṇi*; kaṣaṇa - *kaṣaṇam*; kalyāṇa - *kalyāṇam*; nārayaṇa - *nār'āṇan, nāṇan* (abbreviated form); nārayaṇī *nāṇi* abbreviated form)

Pk. atthāṇī *attāṇi*; āṇā *āṇa*; mukkhaṇa - *mukkāṇi*; sēṇi - *ēṇi*; * paṇiyāhāra - *paṇiyār'am*; savaṇa - *cavaṇa* 'pincers, a secondary meaning from the ear-like holders. See Ka. savaṇa 'pincers'.

*Exceptions*:

In the following two words Pk. ṇ is found as ń.

Pk. * avacchāyaṇa - *ōcchāńam.*

Pk. * jōṇaka - *jōńakan.*

M. aṇā *aṇa*; paṭhāṇ *paṭṭāṇi*; phēṇī *pēṇi*; bāṇī *bāṇi*; bharaṇī 'filling - material' *bharaṇi.* 'jar'; * s'ēṇāī *s'ēṇāyi.*

Indo-Aryan n = ń

n shows the same change as Malayāḷam intervocalic n, which although written with the letter for dental n is pronounced as an alveolar sound.

Sk. anuvāda - *ańuvādam*; āsana - *āsańam* 'buttocks'; ghana - *kańam*; Jānakī *Jāńu* 'Name, abbreviated' dāna- *tāńam*; dīna - *dīńam*; nidhāna - *nidāńam*; sāvadhāna- *sāvadhāńam*; s'ani - *s'eńi* 'saturn'

H. cīnī *cīńi.*

M. kān(a)ḍā *kāńaṭa.*

H. M. mainā *maińa.*

Contrast Middle Indo-Aryan loans above showing ṇ.

Indo-Aryan m = m

Sk. amānta - 'the end of the day of new moon.'

*amāntam* 'delay' ∠ * long in coming (as amāvāsyā is the final day of the dark half); amēdhya - *amēdhyam* 'excrement'; pramāṇa - *pramāṇam* 'document'; pra- māda - 'Intoxication, madness' *pramādam* 'grand scale'

see *kalyāṇam pramādamāyi naṭannu* 'The marriage was celebrated in a grand scale'; rāmabāṇa - *r'āmabāṇam* 'an insect which eats away palm leaves, paper etc.' samidhā *cameta*.

Pk. akkhamālā *akkamāla*.

Pa. Pk. khēma - *kēmam*.

m has changed to v in a few words. The change is also observable in colloquial Malayāḷam while literary Malayāḷam shows m. Ex. *cumappə*, coll. *cuvappə* 'redness'; *cumar'ə* coll. *cuvar'ə* 'wall'; *cumaṭə* coll. *cuvaṭə* 'load'; *cumal* coll. *cuval* 'shoulder'.

Sk. amarā 'name of several plants' *avar'a* 'bean'; camarī *cavar'i* 'yak'.

* ambāmāma - *ammāvan* 'maternal uncle'.

Pk. jamala - *cevala*; jamala - *javiḷi*.

Compare the change of - m - to m̐v in Ardha Māgadhī which in modern Indo - Aryan it is represented by ṽ.

## Sonants.

Indo - Aryan y = y

Sk. ādāya - *ādāyam*; chāyā *cāyam*; pāyasa - *pāyasam* 'milk pudding'.

Pa. lōkiya - *lōkiyam*; viriya - *vir'iyam*.

Pk. ghāya - *kāyam*; pattaya - *pattāyam*; maḍaya - *maṭayan*; m̐āraya - *mār'ayān*;

H. M. pācāyat *pañcāyattə*

y has elided in the following words. The conditions under which the elision has taken place are (1) when preceded

by e (2) when the preceding syllable has a long vowel (3) in the final syllable.

(1) Sk. jayanta - *cennan*; niyama - *nemam*.

(2) Sk. nārāyaṇa - coll. *nārāṇan* 'name, proper';
Sk. prāyas'citta - *prās'cittam* 'fine, atonement';
Pk. avacchāyaṇa - *ōcchāṅam*.

(3) Sk. upādhyāya - *vādhyār*;

Pk. ambāḍaya - *ampāḻam*; joṇṇāli (y) ā *corṇāli*; vellari (y) ā. *veḷḷar'i*.
Pa. kañjiya - Pk. kañjia - *kaññi*.
M. sēvay *seva*.

Indo-Aryan v = v

Sk. anuvāda - *aṅuvādam*; avakās'a - *avakās'am*; avadhi - *avadhi*; bhāva - 'appearance' *bhāvam* 'arrogance, pride'; bhaviṣyat *bhaviṣyattə* 'that what is going to happen'; vivara - *vivar'am*.

Pk. kāvaḍa - *kāviṭi*; khēva - *kevə*; saviṭṭhā, *aviṭṭam*; sāvaṇa - *āvaṇi*.

M. ravā *rava* 'wheaten flour' s'ēvā *s'evam*.

H. M. H. * dīvālā or M. dīvāḷe *dīvāḷi*

Malayāḷam literary v, for reasons unknown, changes to m as m changes to v. Mal. v in av ∠ Pk. au shows colloquial m in *camukka* (Pk. caukka -) and *camukkāḷan* (Pk. * caukkala -) cf. colloquial m for literary v in native Malayāḷam words, *ivan* coll. *eman* 'this man', *kāvu* coll. *kāmu* 'to call out', *caviṭṭu camiṭṭu* 'kick with the leg'.

Disappearance of v. v in the midst of three or four syllables has disappeared in the following words.

Sk. ādyavasāna - *ādyasāṅam* superintending an affair from start to finish'.

Sk. sāvitrī *tātri* 'name, proper'.

Liquids

Indo-Aryan r = r′

Sk. adhikāra - *adhikār′am*; kumāra - *kōr′an* 'name, proper'; jīraka - *cīr′akam*; nairās′ya - 'despair' *nair′ās′yam* 'obstinacy' pura - *pur′a*; vivara - *vivar′am.*

Pa. ummāra - *ummār′am*; viriya - *vir′iyam*; vairāgya - 'disgust, aversion' *vair′āgyam* 'a blind zeal'.

Pk. kundurukka - *kuntir′ikkam*; pūraya - cf. sk. pūraka - 'filling, satisfying' *pūr′āyam* 'fib'; magasira - *makayir′am*; vebbhara - ∠ sk. * vihvara - cf. vihvala - and vihvarita - 'staggered, fallen' '*veppar′a* 'flurry'. see *veprāḷam.*

Pa. Pk. ittara - *ittir′i*; khāra - *kār′am.*

H. pūrī *pūr′i*; sārī *sār′i.*

M. dēvhārā *tēvār′am.*

H. M. kacērī *kaccēr′i*; dhārī *dār′i.*

Although Indo-Aryan r is usually represented in Malayāḷam by palatalised r, there are a few instances where we find the alveolar r. These may be regarded as words borrowed from spoken dialects or words introduced by foreign pandits who settled in the Malayāḷam country. In Malayāḷam, r of foreign spoken languages is invariably represented by alveolar r. cf. English words represented in writing as *bōrāks* (borax) *lōri* (lorry)

Sk. surunga - *turuṅkə*; sthira - *tiram*; nārāyaṇa - coll. *nārāṇan* 'name, proper'.

Pk. babbarī *pappara*.

H. pārā *pārāvə*.

M. pharā *para*.

H. M. kōrā *kōra*.

l.

l is found represented in the loan words both as l and ḷ. But it may be observed that after the long close front vowel *ī* l is invariably retained. This may be due to the comparative long duration of the palatal position of the tongue coupled with the nearness of the tongue to the palate involved in the pronunciation of close vowels, favouring the retention of l. Ex. kīla - *kīlam* 'wedge, bolt, nail'; nīla - *nīlam* 'blue'; pipīlikā *pipīlika* 'ant'; mīlana - *mīlaṅam* 'act of closing the eyes'; s'īla - *s'īlam* 'practice, conduct'; *cīla - *cīla* 'rag'; After ē which is more open than ī the change is not regular. Ex. kēḷi- *kēḷi* 'play'; prahēlikā *prahēḷika* 'enigma, riddle'; mēlā *mēḷam*; vēlā *vēḷa*; hēlita - *ēḷitam* 'mockery'.

In other positions l and ḷ are met with of which ḷ appears to be the Malayāḷam way of representing Sanskrit l (cf. ḷ invariably found in the representation of initial consonant groups as kl, gl, and pl. p. 92), ḷ probably striking the Malayāḷam speaker as the nearest equivalent of Sanskrit l. The large number of words in which Indo-Aryan l appears as l in Malayāḷam may be considered to be due to the influence of the learned pronunciation.

Indo-Aryan l = ḷ

Sk. ūrmilā *ūrmiḷa* 'name, proper'; kalabha - *kaḷabham* 'young elephant, mixture of perfumes' kṣālana-*kṣāḷaṇam* - 'washing'; jālikā *jāḷika*; pulaka - *puḷakm* 'horripilation'; pralaya - *praḷayam* 'dissolution'; sālagrāma - *sāḷigrāmam* 'a kind of ammonite found in the river Gaṇḍakī, emblem of Viṣṇu' cf. Ka. sāligrāma; sulabha - *cuḷu* ∠ * suḷuva 'easy' cf. Te. suḷuvu 'easy' and Ka. suḷuva 'facility'.

The following Middle Indo-Aryan loans showing ḷ in Malayāḷam may represent Middle Indo-Aryan l or ḷ.

Mal. *cappaḷa* 'untrue, vapid' in *cappaḷācci* 'vapid talk' cf. Pk. capphala—

Mal. *javiḷi* Pk. jamala—

Mal. *maddaḷam* Pk. maddala—

Mal. *cavaḷam* Pk. savvala—

Indo-Aryan l = l

Sk. utpala - *ulpalam* 'lotus'; kailāsa - *kailāsam* 'name of the mountain Kailāsa'; kaus'ala - *kaus'alam*; granthila - *gr'anthilam* 'knotty'; prālēya - *prālēyam* 'hail, snow, frost'; prabala - *prabalam* 'strong, predominant'; s'abala 'vareigated' *cevala* 'brownish'.

Pa. ambala - *ampalam*.

Pk. akkhamālā *akkamāla*; ōlaggā *ōlakkam*; tambola-*tampalam* 'chewed betel'.

jamala - *cevala*; joṇṇāliā *corṇāli*

H. gōli *gōli*; cēlā *cēlā*; tōlā; *tōla*

M. bhalē̃ *balē*

H. M. kalāl *kalāl*; ḍhōlak *ḍōlakkə*

H. sāḷū *sāluva, sālva* 'a shawl' See Sgh. saḷuva.

Sanskrit s′ = y

as′uddha - *ayittam*; kōs′a - *kōyam*; pas′u - coll. *payu* ‘cow’.

*Exception:*

vās′ī *vācci* ‘adze’ perh. a loan word from a spoken New Indo-Aryan dialect.

Sanskrit ṣ = ḻ

Old Malayāḷam and present-day colloquial Malayāḷam have ḻ for Sanskrit ṣ while modern literary Malayāḷam shows only ṣ.

O. Mal. maṣi - *maḻi* ‘antimony, blackness’; s′ēṣa-*cēḻam* ‘remainder’; viṣa - *viḻam* ‘poison’; coll. auṣadha-*avuḻatam* ‘medicine’; kaṣāya - *kaḻāyam* ‘decoction’; santoṣa - *tantoḻam* ‘joy’; suṣira - *tuḻir′am* ‘hole’.

*Exceptions:*

The following words having s′ or ṭ for Sanskrit ṣ are early loan words from Tamiḻ in which Sanskrit ṣ is represented as c and ṭ.[1]

mūṣā *mūs′a*, Tam. mūcai; mōṣa - *mōs′am*, Tam, mōcam; ativiṣā *ativiṭayam* ‘the plant Aconitum Ferox’, Tam. ativiṭayam; āṣāḍha - *āṭi* ‘name of a month corresponding to part of June and July’ Tam. āṭi ∠*āṭāṭi (elision of one ṭ is through haplology); uttarāṣāḍha - *uttarāṭam* ‘the twenty-first lunar asterism,’ Tam. uttirāṭam ∠*uttirāṭāṭam; ṛṣabha - *iṭavam*, Tam, iṭapam; mēṣa-*mēṭam* ‘Aries of the Zodiac, the 9th Malayāḷam month.’ Tam. mēṭam.

1. See Dravidic Studies No. III, pp. 32, 33.

## Indo-Aryan s = y

The earliest representation of s is as y.

Sk. dāsa - *tāyan* in compounds like *ir'avitāyan* 'name, proper' (Sk. *ravidāsa—); sīsa - *īyam* 'lead'.

Pk. āsilisa 'to embrace' *āyiliyam* 'the asterism known as ās'lēṣāḥ in Sanskrit'; kuppāsa - *kuppāyam*; magasira - *makayir'am*; vō (y) asa - *vēya*.

Pa. Pk. masi - *mayi*

Later on t takes the place of s. Rāmacar'itam contains many words having t for Sanskrit s. Modern Malayāḷam spoken by the low class people also shows t.

kusuma - O. Mal. *kutumam* 'flower';

mānasa - O. Mal. *māṅatam* 'mind';

māsa - O. Mal *mātam* 'month';

vāsu - 'Viṣṇu' coll. *vātu* 'name, proper'.

## Indo-Aryan h.

Althougb in learned borrowings of later years h is retained without change, it disappears altogether in early loan words.

Sk. ahankāra - *āṅkār'am* (poet.) 'pride, haughtiness'; kāhalā *kāḷam*; mahābhārata - coll. *māvār'atam*; mahārāja - *mār'āya* in *mār'āyamaṅgalam* 'the name of a place in Travancore; mahādēva - *mātēvan* 'name, proper'.

saḥasra - *āyir'am* 'thousand'

## D. CONSONANT GROUPS

### Intervocalic

### (1) Stop + Stop.

(A) Sanskrit:

Except in groups where the first component plosive is dental or cerebral a vocalic glide very much like the centralised vowel ə is developed in between. An un-exploded stop of Sanskrit thus becomes an exploded stop in Malayāḷam. Of the stops in contact, the first is more strongly articulated than the second, so that in a group like kt or pt (which are written as kt and pt) k and p have the values of long k or p according to the Malayāḷam conception of length while t is pronounced as d. Dental and cerebral stops, whether voiced or voiceless occurring as initial members of consonant groups are represented in writing and pronounced as l and ḷ respectively.[1] The sounds approximating unexploded t or d and ṭ or ḍ were perhaps l and ḷ to the Malayāḷam speaker inas much as the only groups with an initial dental or a cerebral and a stop with which he was familiar in his own language were lk, lp, ḷk and ḷp. cf. Malayāḷam words showing the above groups.

*pālkalam* 'a vessal to boil milk in'; *pālkuḻa* 'a milk pail'; *nālpatə* 'forty'; *vilpāṭə* 'distance of a bow-shot'; *kēḷpikku* 'cause to hear'.

In the following paragraphs the sign ə has been used to represent the vocalism developing in between consonants when Sanskrit words containing consonant groups are adopted into Malayāḷam.

1. See the treatment of find t and ṭ.

kt.

ukti - *ukkəti* 'speech'; bhakti - *bhakkəti* 'devotion'; s'akti - *s'akkəti* 'power'. Contrast with this middle Indo-Aryan loans such as *ar'attam*, *muttə*, showing assimilation.

pt.

kḷpta - *kḷppətam*; gupti - *guppəti*, 'concealing'; prāpti - *prāppəti* 'attainment'.

gd.

vāgdāna - *vāggədāṅam* 'promise'.

bd.

abda - *abbədam* 'year'; s'abda - *s'abbədam* 'noise'.

gdh.

dugdha - *duggədham* 'milk'; vidagdha *vidaggədhan* 'a clever man'. Contrast with this M. I. A. loan *saddiya*.

bdh.

abdhi - *abbədhi* 'ocean'; prārabdha - 'commenced, begun' *prār'abbədham* 'worries resulting from responsibilities'; labdhi - *labbədhi* 'acquisition.'

tk.

utkaṇṭhā *ulkaṇṭha* 'longing for, anxiety'; utkarṣa - *ulkarṣam* 'abundance, eminence'; tatkāla - *talkālam* 'for the time being, temporarily'; satkāra - *salkār'am* 'hospitality.

ṭk.

ṣaṭka - *ṣaḷkam* 'an aggregate of six.'

tp.

utpatti - *ulpatti* 'origin'; utpala - *ulpalam* 'lotus'; tātparya - *tālpar'iyam* 'meaning, purport'.

ṭp.

ṣaṭpada - *ṣaḷpadam* 'bee'.

dg.

sadgati - 'happy state' *salgati* 'liberation'; sadguṇa - *salguṇam* 'good quality'; sadguru - *salgur'u* 'a good teacher.'

(B) New Indo-Aryan.

The vowel *ă* or *ĭ* develops in between the stops in contact. Voiceless stops whether they occur as initial or second members of groups are doubled. Voiced stops when they form the first members of groups also behave like voiceless stops while as second members they are treated like single intervocalic stops of Malayāḷam. The following New Indo-Aryan words are written and pronounced as represented below.

pṭ.

H. M. capṭā *cappaṭṭa.*

kḍ.

H. chakṛā, M. chakḍā *cakkaṭā.*

M. tukḍā *tukkiṭa.*

H. tukṛī, M. tukḍī *tukkiṭi.*

cḍ.

H. khicṛī, M. khicḍī *kiccaṭi.*

pḍ.

M. capḍā *cappaṭa.*

gḍ.

H. tagṛā *takkiṭi.*

## (2) Consonants in contact with y.

In old Malayāḷam texts consonants in contact with y are found written with the vowel i in between as vākya-*vākkiyam* 'word', agastya - *akattiyan* 'name of a sage'. In modern Malayāḷam i is pronounced although not written, while old Malayāḷam words that have survived in modern literary Malayāḷam are written and pronounced with i.

Stop + y

Sk. vairāgya - 'disgust, aversion' coll. *vair'āggiyam* (lit. *vair'āgyam)* 'malice'; s'ākya - lit. *cākkiyār*; rājya-coll. *r'ājjiyam* 'kingdom'; nāṭya - coll. *nāṭṭiyam* 'acting, pretension'; abhyāsa - *abbhiyāsam.* Contrast M. I.—A. loans as *vakkāṇam, lekkam* showing assimilation.

vy.

Sk. kavya - coll. *kaviyam* 'rice - offering to the deceased'; kāvya - coll. *kāviyam* 'poem'.

liquid + y

ry.

The following are old Malayāḷam and colloquial forms which appear with i in modern poetry.

Sk. kārya - *kār'yam* 'thing, business'; maryādā *mar'iyāda*; vīrya *vīr'iyam* 'strength, power'; tātparya-*tātpar'iyam.* Contrast M. I.—A. loans *accan ayyan,* etc.

ly.

bālya - *vāliya* in *vāliyakkār'an* (lit); kalyāṇa - coll. *kalliyāṇam*; tulya - coll. *tulliyam* 'equal'. 'Contrast M. I.—A. loan *kaḷḷə.* 'liquor' (Pk. kallā).

Sibilant + y

s′y.

Sk. āvas′ya - *āvis′s′iyam*; nairās′ya - 'hopelessness, non-expectancy' coll. *nair′ās′s′iyam* (lit. *nair′ās′yam*) 'obstinacy' cf. *nair′ās′yakkār′an* 'headstrong person'; prāvis′ya - 'to be resorted to' *prāvis′s′iyam* 'turn, time'.

ṣy.

Sk. manuṣya - *mañuṣṣiyan* 'man'; siṣya - *s′iṣṣiyan*. bhaviṣyat coll. *bhaviṣṣiyattə* (lit. *bhaviṣiyattə*) 'that which is going to happen'.

s′y.

Sk. ālasya - *ālassiyam*; rahasya - *r′ahassiyam* 'secret.' nasya - 'sternutatory' *nassiyam* 'disagreeable thing' cf. *nasyam parayuka* 'to say disagreeable things'

hy.

Sk. lēhya - *lēhiyam* 'syrup'.

nasal + y

Sk. anyāya - *aññiyāyam* 'injustice'; puṇya - *puṇṇiyam* 'merit'; harmya - *harmmiyam* 'mansion'.

Contrast M. I.—A. loans like *suññam, kaññi* showing assimilation.

*Exception*: y when followed by u is usually assimilated to the preceding consonant. See acyuta - *accutan* 'name, proper.

(3) **Consonants in contact with v.**

u is the vowel that creeps in before v in old Malayāḷam texts. Ex. sattva - *cattuvam* 'power'. In modern

colloquial Malayāḷam it is the centralised vowel that develops before v,

stop + v

Sk. pakva - *pakkəvam* 'ripe'

liquid + v

rv and lv show a tendency to develop u in colloquial Malayāḷam. Ex. garva - *keruvə*; nirvāha - 'accomplishing, performing' coll. *niruvaham* (lit. *nirvāham*) 'means, power, ability'; parvata - *paruvatam* 'mountain'. Contrast M. I.—A. loans *tavi* and *tūva*.

lv.

Sk. vilva - *villuvam* 'crataeva religiosa'.

sibilant + v

s′v

Sk. as′va - *as′s′əvam* 'horse'; vis′vāsa - *vis′s′əvāsam* 'faith, belief'.

sv.

Sk. āsvādana - *āssəvādanam* 'tasting'; sarvasva-*sarvassəvam* 'the whole property'.

nasal + v

Sk. anvēṣaṇa - *aññəvēṣaṇam* 'searching'; kaṇva-*kaṇṇəvan* 'the name of a sage'.

### (4) Consonants in contact with r.

stop + r

(A) Sanskrit:

Stops followed by r although written as kr, tr, gr, etc. are pronounced by the Malayāḷam speakers with a vowel in between. In old Malayāḷam it is invariably i

that is found developing between a stop and r. The following words in modern literary Malayāḷam represent the earlier pronunciation: citrā *cittir'a*; s'āstra-*cāttir'am* cf. *cāttir'akkaḷi.*

In modern colloquial Malayāḷam the vowel that creeps in is *a* after voiceless stops and aspirated stops (voiced or voiceless) and i after voiced stops (cf. the change of *a* to e after initial voiced stops as contrasted to the retention of *a* after voiceless and aspirated stops p 29)

cakra - *cakkaram*; pattra - *pattaram*; ārdrā *ātira* ∠*āttira 'the sixth nakṣatra cf. *tiruvatira*; abhra - *abbharam* 'mica'; vajra - *vajjir'am* 'diamond'; mudrā *muddir'a* 'seal, stamp'. Contrast M. I.—A. loans as *cakkə patti, vaṅki.*

It may also be observed that r following i (developing after voiced stops) is pronounced as r′ (palatal) as contrasted to r (alveolar) after voiceless and aspirated stops (cf. initial kr and gr, p. 9)

(B) new Indo-Aryan:

H. kakrī *kakkir'i*; pōkrī *pōkkir'i.*

H. M. kacrā *kaccara.*

In the words *kakkir'i* and *pōkkir'i a* influenced by final i changes to i which in turn palatalises the following r.

vr.

Colloquial Malayāḷam shows ə between v and r against i of old Malayāḷam.

pativratā O. Mal. *pativir'ata* coll. *pativərata* 'a chaste woman',

sibilant + r

s′r

s′us′rūṣā ‘wishing to hear’; *sus′s′ərūṣa* ‘service’;

sr.

sahasra - *sahassəram* ‘thousand’.

nasal + r

sāmrājya - *sāmmərājjiyam* ‘Imperial rule’;

N. I—A. lr

H. jhālrī *jālar*

(5) Consonants in contact with l.

(A) Sanskrit:

In old Malayāḷam the above group develops i. Ex. s′ukla - *cukkiḷam* ‘white’. In modern colloquial Malayāḷam it is the centralized vowel that is heard. It may also be observed that both in the learned as well as in the colloquial pronounciation l becomes ḷ irrespective of the voiced or voiceless nature of the preceding consonants. (cf. initial kl, gl, p. 92.)

s′ukla - *s′ukḷam* (lit.) s′*ukkəḷam* (coll.) ‘semen’.

s′l.

as′līla - *as′s′əḷīlam* ‘vulgar’.

ml.

amla - *amməḷam* ‘sour’.

(B) new Indo-Aryan:—

New Indo-Aryan loans containing the above groups show only *a* or i, i usually resulting through the influence exerted by final i or the surrounding consonants.

H. taklī *takkiḷi*.

H. M. bāglā *baṅkaḷāvə*.

M. tavlī *tavala* 'a small cooking vessel of brass'.

**Groups with liquids as initial members**

r + stop

The above group remains in the loan words.

karkaṭaka - *karkkiṭakam*; kartā *karttāvə* 'agent' a class name of a certain Nāyar landlord'. Contrast M. I.—A. loans *kattir'i, kuppāyam* etc. showing assimilation.

r + sibilant.

rs′ and rṣ show i in between.

rs′

ars′as - *ar'is'assə* 'piles'; k a r s′a n a - *kar'isaṅam* 'troubling, hurting'.

rṣ.

varṣa - *var'iṣam* 'rain, year'; harṣa - *har'iṣam* 'joy'.

r + h

arhati *ar'ihikku* 'to deserve'.

r + nasal

rṇ shows no change while rm in old Malayāḷam and colloquial Malayāḷam has developed u.

rṇ

karṇa - *karṇan* 'name of a king of the Aṅga country; varṇa - *varṇam* 'colour'. Contrast M. I.—A. loans *cuṇṇāmpə, vaṇṇam* etc.

rm

karma - O. Mal. *karumam*, 'action'; dharma - coll. *tarumam* 'charity'. Contrast M. I.—A. loans *kammār'an*, *cemmān* etc.

l + stop

kalka - *kalkam* 'sediment deposited by oily substances'; kalpanā *kalpana*. Contrast M. I.—A. loans *kakkan, kappam*, etc.

lm

l is partially assimilated producing ṅm. This change is regular in Malayāḷam words also. Ex. nal + ma *naṅma* 'goodness'; mēl + ma *meṅma* 'superior quality. Compare similar treatment of ḷm in Malayāḷam as veḷ + ma *veṇma* 'whiteness'.

kalmaṣa - *kaṅmaṣam* 'stain, dirt, sin'; gulma - *guṅman*; jālma - *jāṅman* 'contemptible fellow'; valmīka - *vaṅmīkam*; s'ālmali - *s'āṅmali* 'silk cotton tree'.

**Stops in contact with sibilants.**

kṣ.

In old Malayāḷam ṣ is found assimilated to k in a few words like *ir'aṇṇiyākkan* (Sk. hiraṇyākṣa-) *tūmmirākkan* (Sk. dhūmrākṣa-). The vulgar pronunciation of kṣ as cc largely heard among the low class people and children, and the considerable number of forms showing cc for Sanskrit kṣ found both in old Malayāḷam and modern Malayāḷam texts indicate the characteristic Malayāḷam change. kk for Sanskrit kṣ is due to the influence of Tamiḻ which appears to have generalised the Middle Indo-Aryan way of representation in the

literary dialect while retaining ṭc in the colloquial dialect. This is evidenced by the alternatives with kk and ṭc in Tamiḷ as akki, aṭci (Sk. aksi-); ilakkam, ilaṭcam (Sk. lakṣa—); ilakkaṇam, ilaṭchaṇam (Sk. lakṣaṇa-); cākki, cāṭci (Sk. sākṣin-); pakki, paṭci, (Sk. pakṣin-)

In this connection the remark of Anavaratavināyakam Pillay that the change of kṣ to kk seems to be foreign to Tamiḷ, if one is to judge by the popular pronunciation of today,[1] is also worth considering.

kṣ + cc

akṣa - *accə*; kakṣa - *kacci*; kakṣā *kacca*; kakṣāpaṭa-*kaccavaṭam*; takṣan - *taccan*; bhikṣā *picca ;* pakṣin - coll. *pacci* 'bird'.

Contrast M. I.—A. loans such as *pakkam, mukkāṇi, lakkə* showing kk.

ts = ls

utsāha - *ulsāham* 'energy, strenuous exertion'; autsukya - *aulsukyam* 'zeal, anxiety; tatsamaya - *talsamayam* 'at that time'; matsara - *malsar'am* 'hostility, envy, jealously'; vatsara - *valsar'am* 'year' (cf. tk and tp. p. 112,)

It may be observed that the above group is written with t and s although always pronounced as ls.

### Sibilant in contact with stops.

With the exception of ṣk and ṣp the above groups show assimilation of the sibilant to the stop. When the sibilant is in contact with a stop having the same place of

1. Dravidic Studies No. III, p. 36.

articulation, assimilation is regular in colloquial Malayāḷam. Modern colloquial forms show an aspirate as well after assimilation, although aspirated forms are not met with in old Malayāḷam. It is the same phonetic principle as found in Middle Indo - Aryan that manifests itself in modern colloquial Malayāḷam. The breath that is piled up behind the stoppage made by the tongue for the pronunciation of the sibilant, being obstructed by the tongue which adjusts itself rather prematurely to a position for the pronounciation of the stop, makes itself heard after the explosion of the stop. Sanskrit ṣk and ṣp normally remain in Malayāḷam.

st = tt

agasti - *akatti*; asta - 'sunset' *attam* 'evening'; mustā *mutta*; hasta - *attam*; hastin - *atti*.

The following are examples of modern colloquial forms showing aspirates:

pustaka - *potthakam* 'book'; vastu - *vatthu* 'thing'; vistāra - *vitthār'am* 'breadth'.

Compare M. I—A. loans as *attāṇi* showing a short vowel. Although Sk. st or sth becomes tt in Malayāḷam, the presence of a short vowel against a long vowel of Sanskrit (āsthāna - ) points to its being borrowed from Middle Indo - Aryan.

ṣṭ = ṭṭ

iṣṭikā *iṭṭka*; piṣṭa - *piṭṭə*; muṣṭa - *muṭṭāḷan*; ṣaṣṭi- coll. *caṭṭi* in *caṭṭipartti*.

The following colloquial forms illustrate aspiration after assimilation:

kaṣṭa - *kaṭṭham* 'hardship, trouble'; naṣṭa - *naṭṭham* 'loss'; s'iṣṭa - *ciṭṭham* 'remainder'.

ṣṭh = ṭṭ

ambaṣṭha - 'a man of the medical caste' *ampaṭṭan* 'a barber.' Note that in Malabar barbers are as a class petty physicians. They are also known by the name *vaidyar* (Sk. vaidya -) gōṣṭha - *kōṭṭaṁ* 'cowpen'.

ṣaṣṭhī coll *caṭṭi* 'sixth day of a lunar fortnight';

pr̥ṣṭha - coll. *perəṭṭam.*

It may be observed that in old Malayāḷam s'c remains except in R'āmacar'itam and like works of the Tamiḷ School where it appears as cc. Ex. nis'caya-*niccayam* 'certainly' (R. C.) pas'cima - *paccimam* 'west' (R. C.); ās'carya - *āccar'iyam* 'wonder' (R. C.)

In modern colloquial Malayāḷam we find aspiration accompanying assimilation. Ex. ās'carya - *ācchar'iyam*; nis'caya - *nicchayam*; pas'cāttāpa - *pacchāttāpam* 'repentance'; prāyas'citta - *prācchittam;* vr̥s'cika - *virəcchikam* 'Scorpio of the Zodiac'.

Stop + nasal.

Stops with the exception of dentals and cerebrals, in contact with nasals develop ə in between tn and ḍm are pronounced with unexploded t and ḍ followed by a a glottal stop while tm and dm are pronounced with l and a glottal stop.

agni - *aggəni* 'fire'; lagna - *laggənam* 'the rising sign'.

ghn.

vighna - *vigghənam* 'ostacle'; s'atrughna - *s'atrugghənan* 'Name of one of Rāma's brothers'.

pn.

svapna - *svappənam* 'dream'.

km.

rukmiṇī *rukkəmiṇi* 'name of a daughter of Bhīṣmaka and sister of Rukmin.

gm.

yugma - *yuggəmam* 'pair'.

tn.

patnī *pat?ni* 'wife'; yatna - *yat?nam* 'effort' ratna-r'at?nam 'jewel, gem'.

ḍm.

kuḍmala - *kuḍ?maḷam* 'bud'.

tm.

ātmā (Nom. Sing.) *āl?māvə* 'soul',

dm.

padma - *pal?mam* 'lotus'; sadman - *sal?mam* 'seat, abode'.

Nasal + stop.

Nasals in contact with stops, the latter whether voiceless, voiced or aspirated are represented in the earlier loan words as ṅk, ñc, ṇṭ, nt and mp (cf. aspirates, mediae and aspirates of the consonantal series falling together with their respective tenues pp. 96, 99 & 101) Forms showing assimilation of voiced stops to preceding nasals are of a later period. When with the spread of

Sanskrit learning, words containing groups of nasals and voiced stops were introduced in the colloquial speech and also were represented in writing, the common folk being unused to such groups may have copied them as double nasals, which latter were perhaps in their linguistic consciousness the nearest sound approaching ṅg, ñj, ṇḍ, nd or mb. Malayāḷam words of written ṅṅ, ññ, ṇṇ, nn and mm for nasal + voiced stops of Sanskrit are thus popular forms that have found their place in the literary dialect. The date of the assimilation of voiceless stops to the preceding nasals in the pronunciation of Sanskrit words by the Malayāḷam speakers has to be assigned to a very early period in the history of Malayāḷam. It may be observed that aspirated voiced stops never show assimilation in colloquial Malayāḷam. In the pronunciation of the Malayāḷam speaker gh in ṅgh has very little voice and is almost like kh in character.

The negligible element of voice in the pronunciation of voiced aspirates by the speakers of Malayāḷam is noticeable in another positions also. (cf. alveolar r in groups like ghr as contrasted to gr′ pp. 71 & 91.) Compare the retention of voiced aspirates as contrasted to the assimilation of voiced stops to the preceeding nasals, in Sindhī, for a parallel treatment.

nasal + voiceless stops.

ṅk = ṅk.

Sanskrit:

aṅka - *aṅkam ;* ahaṅkāra - *āṅkār′am ;* k a l a ṅ k a *kaḷaṅkam* ‘spot, stain’; laṅkā *laṅka* ‘ The island of

Ceylon'; s'aṅkā *s'aṅka*; s'ankara - *s'aṅku, caṅku* (shortend form)

Middle Indo - Aryan :

Pa. Pk. suṅka - *cuṅkam ;* vaṅka - *vaṅki.*

ñc = ñc.

Sanskrit :

añcita - *añcitam* (poet.) 'beautiful'; vañcana - *vañcaña* 'cheating' sañcāra - *sañcār'am* 'transition, passing through'.

New Indo - Aryan :

M. kūcī *knñci*; sañcī *sañci.*

H. M. pañcāyat *pañcāyattə.*

ṇṭ = ṇṭ

Sanskrit :

kaṇṭaka - *kaṇṭakam* 'thorn'; ghaṇṭā *ghaṇṭa.*

nt = nt.

Sanskrit :

amānta - *amāntam*; santati - coll. *tantati*; s'ānti - 'expiratoy rite' *s'ānti* in *s'āntikkaran* 'the office of a priest'; santōṣa - coll. *tantōḻam*; siddhānta - *siddhāntam.*

Middle Indo-Aryan :

Pa. panti - Pk. pantī *panti.*

mp = mp.

Sanskrit :

campaka - *cempakam*; jhampaḍa - *cempaṭa.*

nasal + voiceless aspirates.

ṅkh = ṅk.

Sanskrit : s'aṅkha - coll. *s'aṅkə* 'a conchshell'

New Indo-Aryan :

H. M. paṅkhā *paṅka.*

ṇṭh = ṇṭ.

Sanskrit :

kaṇṭha - O. Mal. *kaṇṭam.*

Middle Indo-Aryan :

Pk. aṇṭhi - *aṇṭi.*

Pa. Pk. gaṇṭhi - *keṇṭi.*

nth = nt.

Sanskrit :

grantha - coll. *ker'antam* 'book'; mantha - *mantə.*

nasal + voiced stops

ṅg or ˜g = ṅk

Sanskrit :

aṅgaṇa - *aṅkaṇam*; gaṅgā O. Mal. *keṅka* 'Ganges'; raṅga - *r'aṅkə*; vaṅga - *vaṅkam*; suruṅga - *turuṅkə*; vaṅga - Bengal' *vaṅkan* 'an undacious fellow.'

Middle Indo - Aryan :

Pa. Pk. siṅgāra - *ciṅkār'am.*

New Indo-Aryan :

M. aṅgī *aṅki*; ḍãgar, *ḍāṅkar*; s'īgāḍī *ciṅkāṭi.*

H. M. lãgōṭī *laṅkōṭṭi.* H. * baṅgāḷa *vaṅkāḷam* 'big' perhaps anything connected with Bengal was considered big because of its political and commercial importance.

ñj = ñc.

Sanskrit :

gañjā *kañcāvə*; añjana - O. Mal. *añcaṅam* 'ointment, chiefly of eyes'; kuñjara - O. Mal. *cuñcar'am* 'elephant'.

Middle Indo-Aryan :

Pa. mañjeṭṭi *mañceṭṭi.*

ṇḍ or ˜ḍ = ṇṭ

Sanskrit:

aṇḍa - *aṇṭi*; karaṇḍaka - *kar'aṇṭakam;* khaṇḍa-*kaṇṭam*; gaṇḍa - *kaṇṭa*; caṇḍa - *caṇṭi*; daṇḍa - *taṇṭə*; pāṇḍu - *pāṇṭə*; maṇḍa 'the thick part of milk' *maṇṭi* 'residue' See also later *maṭṭi* ∠māṭi cf. Ka. maṭṭi Tam. maṇṭi & maṭṭi; maṇḍapa - *maṇṭapam*. See *maṇṭapat-tumvātalkkal* 'a Thasildars office'; * raṇḍa - *araṇṭam*.

Middle Indo - Aryan:

Pk. bhaṇḍāāra - *paṇṭār'am*.

New Indo - Aryan:

M. khāḍī; *kaṇṭi*; gaũḍī *gavuṇṭan;* puṇḍa. licen-tious' *puṇṭa* in *puṇṭacci* 'a term of abuse,' a secondary sense from puṇḍa. cf. M. pīḍi 'the phallus' Kal. piṇḍōr penis.'; laũḍī *lavuṇṭi*

H. M. bhāḍāri *paṇṭār'i*; H. M. haṇḍā *aṇṭāvə*; huṇḍī *uṇṭi*; gāḍā *kāṇṭā*.

nd = nt

Sanskrit:

kanda - *kantə*; gōvinda - *kontu* (shortend form); chanda - *cantam;* manda - *mantam*; mandāra - *mantār'am*; sindūra - *cintār'am* 'vermilion'.

Middle Indo - Aryan:

Pk. kundurukka - *kuntir'ikkam*.

mb or ˜b = mp.

Sanskrit:

ambaṣṭha - *ampaṭṭan;* kambala - *kampaḷam*; s'ambala - *s'ampaḷam*.

Middle Indo - Aryan: Pa. ambala - *ampalam*,

Pk. ambāḍaya - *ampāḷam*; tāmbola - *tampalam* 'the red spittle when chewing betel' cf. Tam. tampalam and tampal, Ka. tambula.

New Indo - Aryan :

M. jābā *cāmpa*; tūbā *tumpa* 'a low and spreading bush the flowers of which are offered to S'iva'; tāmbalī *tāmpāḷam*.

H. M. tambū *tampu*

nasal + voiced aspirates

ṅgh — ṅk

Middle Indo-Aryan :

Pk. siṅghala - *ciṅkaḷam*.

ndh = nt

Sanskrit :

gandha - *kentu*; sandhā *canta*; sandhi *canti*; sindhu-*cintə*; sindhu - *intu* in *intuppə*; gāndhārī O. Mal. *kantāri* 'name of the wife of Dhṛtarāṣṭra'; sambandha-coll. *tammantam*.

Middle Indo - Aryan :

Pk. bandhaya - *pantāyam*.

cammabandha - *cammanti*.

mbh or ˜ bh

Sanskrit :

bambhara - *pampar'am*; skambha-*kampam*; stambhate *tampikkū*; vilambhayati *viḷampu*; gambhīr'a-coll. *kempīr'am*.

New Indo - Aryan :

M. sābhār *sāmpārə*.

Assimilation of voiced stops to the preceding nasal.

ṅg = ṅṅ

Sanskrit: maṅgala - *maṅṅalam*; raṅga - *ar'aṅṅə*; lavaṅga - *ilavaṅṅam*; ṣaḍaṅga - *caṭaṅṅə*.

bhaṅgī coll. *bhaṅṅi*; saṅgati - coll. *saṅṅati*.

New Indo - Aryan:

H. M. naṅgā *naṅṅa*; saṅgātī *caṅṅāti*.

ñj = ññ

Sanskrit:

pañji (ī) *paññi*; muñja - *muñña*; añjana - coll. *aññaṅam* 'ointment for eyes'; añjali - coll. *aññali* 'putting together the hollowed palms of both hands as a mark of respect'; mañjula - coll. *maññuḷam* 'beautiful'; mañjari - coll. *maññar'i* 'flower bunch'.

Middle Indo - Aryan:

Pa. kañjiya - Pk. kañjia - *kaññi*.

ṇḍ - ṇṇ

Sanskrit:

daṇḍa - coll. *daṇṇə* 'staff'; daṇḍa - coll. *daṇṇippə*; pāṇḍava - coll. *pāṇṇavan* 'a son of Pāṇḍu'; piṇḍa - coll. *piṇṇam* 'a ball of rice offered to deceased ancestors'; maṇḍapa - coll. *maṇṇapam* 'a raised ground'; muṇḍana-coll. *muṇṇaṅam* 'shaving'.

nd = nn

Sanskrit:

indumatī coll. *innumati* 'name, proper'; indirā coll. *innir'a* 'Goddess Lakṣmi'; gōvinda - coll. *kōvinnan* 'name, proper'; candana - coll. *cannaṅam* 'sandal-wood'; nandi - 'joy, welfare' coll. *nanni* gratitude'; nindā coll. *ninna* 'reproach, censure'.

m b or ˜b = mm

Sanskrit:

cumbana - coll *cummaṅam* 'kiss'; tāmbūla - coll. *tāmmūlam* 'betel'; sambandha - coll *tammantam.*

*ambāmāma - *ammāvan.*

New Indo-Aryan:

l̆ābāṇ 'the caste Lambāṇ *lammāṇi* 'a caste of wandering dealers in corn'.

In modern colloquial Malayāḷam all Sanskrit groups of the type nasal followed by voiced stops are pronounced as ṅ, ñ, ṇ, n or m. Compare the traditional writing of ṅg in Nepālī which in actual pronunciation has moved to ṅ.

*Exceptions*:

(1) Although in the popular Malayāḷam pronunciation of Sanskrit words it is usually the voiced stop that is assimilated to the preceding nasal, we find a few words showing assimilation of voiceless as well as aspirated stops. These may be explained as loan words either from Tamiḷ or from the South Travancore dialect of Malayāḷam which latter even to this day maifests Tamiḷ influences. In Tamiḷ, written ṅk, ñc, ṇṭ, nt and mp are in actual pronunciation ṅg, ñj, ṇḍ, nd and mb respectively. (cf. Caldwell's transcription of Tamiḷ words.) If the Malayāḷam speaker borrows a word as kiṅkiṇi (written) from Tamiḷ he hears it spoken as kiṅgiṇi and naturally reproduces it as kiṅṅiṇi, provided the borrowing takes place after the assimilation period previously referred to.

Sk. kiṅkiṇī *kiṅṅiṇi*
Pa. saṁghāṭa- *caṅṅāṭam.*
Pa. Pk. saṅkhalā *caṅṅala*

Pk. siṅgha- cinnam

Pk. siṅghala- cinnaḷam

Note that in Tamiḷ ṅk, ṅkh, ṅg and ṅgh of Sanskrit are all represented by ṅk written, but pronounced ṅg.

(2) Against the assimilation of the nasal to the stop or the older representation of nasal followed by stop (voiced. voiceless or aspirated) of Sanskrit as nasal and a voiceless stop in Malayāḷam, there are a few instances of the nasal being assimilated to the following stop. As native Malayāḷam groups of the type nasal + stop show a similar assimilation in adjectives, it is probable that the words which exhibit this unusual change are instances of regressive assimilation first manifesting in adjectives, dissociated and used separately. cf. Mal. *ānṭə* 'year' but *āṭṭappirannāḷ* 'annual birth day' *cempə* 'copper' but *ceppukuṭam* 'a copper pot.'

Sk. aṅka - *akkam* ' digit'; mañca - *maccə* mantha-*mattə*; Pa. Pk. pallaṅka - *pallakkə.*

Sk. Sibilant + nasal.

s′n = s′n

pras′na - *pras′nam* 'question, astrological calculation.

ṣṇ = ṣṇ

uṣṇa - *uṣṇam* 'heat.'

Contrast M. I.—A. loans *kaṇṇan, tiṇṇam.*

The development of Sk. ṣṇ as ṭṭh in M. I. — A. is represented in tne following loans:

*kiṭṭu* 'name, proper' M. I.—A. kiṭṭha-

*viṭṭu* 'name, proper' M. I.—A. viṭṭhu-

s′m = s′m.

kās′mīra - *kās′mīr′am* 'a shawl from Cashmere.'

ṣm = ṣm

ūṣmā (nom. sing.) *ūṣmāvə* 'heat.'

sm = sm.

bhasman - *bhasmam* 'ashes'; vismaya - *vismayam* wonder'.

nasal + sibilant.

ṁs′ and ṁs are both represented by ñc.

ṁs′ = ñc.

vaṁs′a - *vañci*; vaṁs′ika - *vañcika*; *naṁs′u - *nañcə*.

Of the above *vañci* and *nañcə* have alternative forms with c assimilated to the nasal. These may be instances of interdialectal borrowings (Ref. p. 131)

ṁs = ñc

kaṁsa - *kañcan*; jaṭāmāṁsī *jaṭāmañci*.

Sk. h + nasal

hn.

In old Malayāḷam and modern colloquial Malayāḷam hn shows ńń while in the learned pronunciation it becomes ńh. cihna - O. Mal. and coll. *cińńam*; (learned) *cińham*; vahni - O. Mal. and coll. *vańńi* 'fire'; (learned) *vańhi*.

In old Malayāḷam and modern colloquial Malayāḷam hm is found represented as mm.

Brahmā (nom. sing.) O. Mal. *pir′amman* coll. *pir′ammāvə*; brahmī O. Mal. and coll. *pir′ammi* 'clerodendrum Siphonantus'; brāhmaṇa - Old Mal. and coll. *pir′āmmaṇan* 'a Brāhman.'

In the learned pronunciation hm is always mh brahmā (nom. sing.) *br'amhāvə*; brahmī *br'amhi*; brāhmaṇa- *br'āmhaṇan.*

mh.

mh develops *a* in betwen in colloquial Malayāḷam while in the learned pronunciation it remains.

simha - coll. *simaham*; (learned) *simham* 'lion'.

Contrast M. I. – A. loans *ciṅṅam, ciṅkaḷam* where ṅk and ṅṅ represent M. I. – A. ṅgh.

Other New – Indo Aryan groups

ṭṇ

M. caṭṇī *caṭṭiṇi.*

mṭ

H. M. cimṭā *cimiṭṭāvə.*

vṭ

M. *dīvṭī *dīvaṭṭi.*

vḍ or vṛ

M. cāvḍī *cāviṭi.*

H. M. H. dēvṛī, M. dēvḍī *teviṭiyāḷ.*

**Long Consonants**

Long consonants of Sanskrit, Middle Indo-Aryan and New Indo-Aryan are represented in Malayāḷam by long consonants in writting but pronounced as single consonants like all written long consonants of Malayāḷam. (Ref. p. 94 for the pronunciation of long consonants)

Sk. kōṭṭa - *kōṭṭa*; citta - *cittam* 'mind.'; nivṛtti 'escaping from' nivṛtti 'remedy, way means' cf. *nivṛtti illa* 'There is no way'; paṭṭisa - 'a sort of weapon' O. Mal. *paṭṭiyam, paṭṭayam* 'a spear with a sharp edge'; vṛtti 'mode of being, nature, kind' *vṛtti* 'neatness'.

Pa. Pk, cakka - *cakkə*; Pa. Pk. vaṭṭa - *vaṭṭam*; dhamma - *tamman* 'name abbreviated from Dharmarāja' cf. *tamman ter'uvə* 'a street in Trivandrum'; naṭṭa- *naṭṭam* 'dance' cf. *naṭṭam tir'iyuka* 'to be subject to difficulties'; pagiṭṭha - *pakiṭṭə* 'excellence, beauty'; paṭṭaya *paṭṭayam* 'plate'; pallaṅka - *pallakkə*; siri-veṭṭha - *tir'uveṭṭa* cf. *tir'uveṭṭappas'a* 'turpentine.'

H. baṭṭā *vaṭṭam*; H. laṭṭū *laṭṭu*.

H. M. pakkā *pakka*

In the earlier borrowings loss of voice and aspiration are frequent,

Pa. Pk. aggi - *akki*; Pa. paṭiggaha - Pk, paḍiggaha - *paṭikkam*; vagga - *vakkam* pakkha - *pakkam*; cokkha - *cokkam*; tikkha-*tikke*; H. maḍḍī *maṭṭi*.

In later borrowings or forms Sanskritised later, voice remains.

Sk. lajjā *lajja*.

Pk. maddala - *maddaḷam*

M. I.—A.* saddhiya - *saddiya*

M. I—A.* sojja - *sojji*

H. laḍḍū, M. laḍḍu *laḍḍu*

tt of Sanskrit and Middle Indo-Aryan, although usually represented by tt even when preceded by a palatal vowel, shows cc in the following words.

Sk. pitta - *piccə*; pittala - *piccaḷa*.

Pa. Pk. ittara-coll. *iccir'i*

Middle Indo-Aryan vv has been simplified into single v even in writing.

Pk. davvī *tavi*; Pk. duvvā *tava* (For the lengthening of u before vv cf. Mal. *uvve* (written) 'yes' becoming

*avə* colloquially. Also cf. Ka. kuvve and kūve 'East Indian arrow-root' against *kava* of Mal.

Pk. savvala - *cavaḷam.*

**Final Consonants**

Sanskrit:

Final k, t. ṭ, p and s of sanskrit are represented as long k, t, ṭ, p and s in writing. In a few learned words which are never used in spoken Malayāḷam t and ṭ are also pronounced as l and ḷ (cf. the treatment of t and ṭ followed by stops p. 112)

Note similar doublings in English words borrowed in Malayāḷam such as book *bukkə*, vote *vōṭṭə* soap *sōppə.*

Sk. dik (nom. sing.) *dikkə* 'direction, quarter'; vāk (nom. sing.) *vākkə* ' word; āpad *āpattə* 'misfortune'; pariṣad *par'iṣattə* 'assembly, meeting'; tviṭ *tviṭṭə* 'a ray'; ap (Ved.) *appə* ' water'; manas-*manassə* 'mind.'

tad *tal* ' that'; ētad *ɛtal* 'this'; samrāṭ (nom sing.) *samrāḷ* king.'

Note: The pronunciation of final t and ṭ of Sanskrit as l and ḷ in Malayāḷam has been attributed to the Vedic values which the Nambūdiris gave to these sounds (cf. Ind, Ant. Vol. 58 p. 38) But this assumption is unsupported by evidence.

New Indo-Aryan:

Final consonants of New Indo-Aryan, whether voiced or voiceless, normally appear as long consonants.

H. tāk *tākkə*; sēṭh *sēṭṭə*; M. rāṭ *rāṭṭe.*

H. M. cūt *cūtte*; ṭōp *ṭōppə*; lōṭ *lōṭṭə*; sat *sattə*; nāth *nāttə*; H. jōg *jokkə*; M. cūḍ *cūṭṭe*; būj *paccə*; H. M. lāg *lākkə.*

# PART III

## Grammatical Suffixes of the loan words.

Indo-Aryan loan words in Malayāḷam have for all grammatical purposes been considered as native Malayāḷam words and as a rule they take Malayāḷam endings.

Substantives are borrowed in their stem forms or nominative singular forms

Stem forms: catur - *catur'am*; cētas - *cetassə* 'mind'; manas - *mañassə*; vitāna - *vitāñam*

Nominative singular forms: tviṭ *tviṭṭə*; dik *dikkə*; brahmā *br'ahmāvə*; vāk *vākkə*.

Verbs are usually borrowed in the form of their present stems or causative stems.

Present stems: calati *calikku* 'to move'; harati *harikku* 'to steal'; nirūpayati *nir'ūpikku*; paṭhat'i *paṭhikku* 'to learn'; vilasati *vilasu*; stambhate *tampikku*; nivartate 'to cause to roll out' *nivarttu* 'straighten, unfold.'

Causative stems: cālayati *cālikku*; dars'ayati *dars'ikku* 'to see'; prāpayati *prāpikku* 'to obtain, reach'; pravēs'ayati *praves'ikku* 'to enter'; vicārayati *vicār'ikku* 'to think'; vilambhayati *viḷampu* 'to serve food.'

In addition to the above, a large number of verbs are made up by adding Malayāḷam verbal endings to stems of Sanskrit substantives.

atis'aya - 'pre - eminence, superity' *atis'ayikku* 'to be astonished' amānta - *amāntikku* 'to delay'; adhvana- 'journey, method, resource' *adhvānikku* 'to labour, to

exert'. The Malayāḷam from will be seen to trace its origin to the accusative singlar form adhvānam of Sanskrit. The change of meaning proceeds from the difficulties a way-farer is ordinarily subject to; baddha - 'bound tied' *baddhappeṭu* 'hurry'; bhaya - *bhayappeṭu* 'to be frightened'; vātsalya - *vālsallikku* 'to love tenderly'; vyasana - *vyasanikku* 'to be grieved'; vyākhyāna - *vyākhyānikku* 'to comment'; saṁs'aya - *saṁs'ayikku* 'to doubt.'

The uses of the Malyāḷalam endings occurring in the various words discussed in Part II are briefly stated and illustrated in the following paragraphs. Most of the endings cited below are to be found detailed in Kēr'aḷapāṇinīyam and Caldwell's Comparative Grammer of Dravidian Languages, and for these the appropriate references are given.

(1) Grammarians say that an and ān are masculine singular suffixes appended to noun stems ending in a[1] and that ān is more frequently employed when a single male member of any community or class is denoted.

an

Mal. *aṇṇan* 'brother'; *kaḷḷan* 'thief'; *makan* 'son' *muṇṭan* 'dwarf'.

Sanskrit:

ambaṣṭha - *ampaṭṭan*; kāraṇam 'a legal document *kār'aṇavan* 'the head of a family'. In Malabar the management of the family is vested on the senior maternal uncle. All bonds and documents relating to the

[1] *Kēr'aḷapāṇinīyam* p. 140.

family are executed by him. Hence *kāraṇavan* has come to mean now an uncle or an old man; takṣan - *taccan*; bauddha - 'a Buddnist' *bauddhan* a non - Hindu who is a bitter antagonist of Hinduism'; s'ālika - *cāliyan*; vāṇija *vāṇiyan*.

Middle Indo-Aryan:

Pa. ayya - *ayyan*.

Pk. ajja - *accan*; khaia - *kayyan*; ṇāvi(y)a - *nāviyan*; maḍaya - *maṭayan*; rāutta - *r'āvuttan*.

New Indo-Aryan:

H naṭuwā *naṭṭuvan*.

an has replaced the final ī of M. gaũḍī in *gavuṇṭan*.

It is true that an and ān are extensively met with in modern Malayāḷam as endings in masculine substantives. But to say that they are asssociated with a-stems is incorrect. This will be clear when we analyse the words *aṇṇan, kaḷḷan* etc. quoted above. These are to be derived as *kaḷḷ - an, aṇṇ - an, mak - an* etc and not as *kaḷḷa-an, aṇṇa - an, maka-an* etc. In the case of Indo - Aryan a stems which show final - an when borrowed into Malayāḷam. we may rightly assume that they are analogical adaptations on the model of the - an types familiar to the Malayāḷam speaker. In words like *ampaṭṭan* and *vāṇiyan* from sk. ambaṣṭha - and vāṇija -, therefore, it can be easily seen that there is no - an appended to them, but only the addition of - n which along with the final *a* gives the Malayāḷam speaker the type with which he is familiar. The same tendency is displayed when stems of sanskrit substantives appear with - am, the supposed neuter ending in Malayāḷam.

ān

Mal. *kaññān* 'brazier'; *cānnān* 'one of a class of palmyra cultivators and toddy drawers in Travancore': *tampān* 'one of a class of Kṣatriyas'; *maṇṇān* 'washer-man.'

Middle Indo-Aryan:

Pk. gaṇiya - *kaṇiyān*; mār'aya - *mār'ayān*, *mār'ān*

Pa. Pk. camma - *cemmān*.

New Indo-Aryan:

M. ājā *ās'ān*.

(2) an is suffixed to an abstract or neuter noun to form concrete masculine - singular appellatives[1]. *taṭi* 'stoutness' *taṭiyan* 'a stout man'; *kuṭi* 'drinking' *kuṭiyan* 'a drunkard'; *kallə* 'stone' *kallan* 'stone mason'.

M. pākh *pāññan*.

(3) ān is sometimes added to i - stems to distinguish gender when the i - stems stand by themselves for rational singulars.

*moṇṭi* 'a lame person' *moṇṭiyān* 'a lame man.'

Pk. viḍḍa - *viḍḍhi* 'fool' (male or female) *viḍḍhiyān* 'a foolish man.'

(4) an and ān appear in neuter substantives whose stems end in *a*. Caldwell has noticed only an which he considers as a formative of neuter nouns, sometimes used instead of am.[2] But a considerable number of neuter substantives ending in an and ān in Malayāḷam perhaps

[1] Caldwell, *A comparative Grammar of the Dravidan*, p. 223.

[2] *Ibid*, p. 226

points to the fact that originally an and ān were appended to masculine and neuter stems alike.

an

Mal. *kāḷan* 'a curry'; *kiṇṭan* 'a rug'; *kuṭappan* 'plantain flower' *kūman* 'owl'; *mattan* 'pumpkin.'

Sanskrit:

gulma - *gunman*; rasāla - *r'asāḷan*; varāha - *var'āhan.*

Middle Idno-Aryan:

Pa. Pk. kakka - *kakkan.*

*caukkala - *cavukkāḷan, camukkāḷan.*

New Indo-Aryan:

an has replaced ī of M. jagannāthī in *jagannāthan.*

an has been added to H. M. bhək in *pekkan.*

ān

Mal. *aṇṇān* 'squirrel'; *toṇṇān* 'cocoanut husk'; *pārān* 'a partic. bird'; *mākkān* 'wild cat.

No examples from Indo-Aryan.

(5) an and ān are also employed for forming adjectives from abstract or neuter nouns.

*tekkə* 'south' cf. *tekkan bhāṣa* 'language of the South'; *maṇṇə* 'clay' cf. *maṇṇān kaṭṭa* 'a lump of clay'.

Pk. vojjha - *poccan* in *poccan kayar.*

H. bīchā *piccān* in *piccān katti.*

ar and ār

ar is the rational plural[1]. Ex. *miṭukkar* 'able persons' (men or women); *velakkār'ar* 'servants' (men or

[1] *Ker'aḷapāṇinīyam*, p. 151.

women), It occurs in class names as *tīyar* 'Tīyas'; *pāṇār* 'a caste of tailors, necromancers and musicians',

Pk. oḍḍa - *oṭṭar*.

ar and ār are largely used as plurals of respect for both sexes.

*mettar* 'a respectable Muhammadan'; *cānnār* 'a respectable Cānnān'; *ammayār* 'a respectable lady'.

Sanskrit:

bhaṭṭa - *paṭṭar*; bhāgavata - *bhāgavatar*; upādhyāya - *vādhyār*; s'ākya - *cākkiyār*.

Middle Indo-Aryan:

Pk. raṭṭhia - *raṭṭiyār*.

New Indo-Aryan:

rāy *rāyar*.

ā ḷ

āḷ ∠ avaḷ[1] is suffixed to neuter nouns to form concrete feminine singular appellatives.

*aññanaṭa* 'the gait of a swan' *aññanaṭayāḷ* 'she who has the gait of a swan'; *māṅmiḻi* 'eyes of a gazelle *māṅmiḻiyāḷ* 'she who has the eyes of a gazelle'.

M. dəvḍī and H. dəvṛī *teviṭiyāḷ*.

am

am is the neuter singular suffix taken by stems ending in a[2]. According to Caldwell am is a neuter formative, forming a part of the noun itself, not of the inflexional additions.

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[1] Caldwell, A *Comparative Grammar of the Dravidan*, [p. 227,

[2] *Kēraḷapāṇinīyam*, p. 146.

*kuṭam* 'pot'; *nilam* 'ground'; *maṇam* 'odour'; *vaḷam* 'manure'. Indo-Aryan substantives meaning abstract ideas or inanimate objects are made to terminate in am irrespective of the nature of the final vowels of stems.

Sanskrit:

aṅka - *aṅkam*; anyōnya - 'mutual' *anyōnyam* 'friendship; avasara - 'occasion' opportunity '*avasar'am*' urgency, hurry; asāra - without strength or value, unprofitable' *asār'aṁ* 'little'; āgraha - persistence, favour' *āgr'aham* 'desire'; ādya - 'first' *ādyam* in *ādyamē* 'again' cf. *ādi(y)ē* used in the same sense. āntra - 'the bowels, entrails' *āntram* a disease in the form of the inflammation of the scrotum'; upāya - 'going near, means, expedient' *upāyam* 'poor and humble in worldly position' cf. *kalyāṇam upāyam āyikaḻiccu* 'the marriage was conducted in a non-pompous manner'; kalāpa - 'collection, bundle' *kalāpam* 'uproar, confusion, quarrel'; tatastha - 'near at hand' *taṭassam* 'obstacle' The change of meaning is perhaps due to the influence of the Mal. root *taṭa* - 'to obstruct'; par'āsya - the face of others' *par'asyam* <**par'āsya-* ? that which is known or which is to be known publically'. The word may as well be from para - on the analogy of rahasya - 'secret'; pūjya - 'venerable' *pūjyam* 'cipher, nought'. cf. Gundet 'In astrologers' calculations in Malabar the shells representing cipher are worshipped.' pais'unya - cf. pais'unyavādin 'slanderous' *paisūñyam* 'backbiting' envy'; nārāca - *nār'āyam*; magha - *makam*; saaṇa - *caṇam*; chāyā *cāyam*; tāmasī *tāmasam*; pālī *pālam*.

Middle Indo-Aryan:

Pa. ambala - *ampalam.*

Pk. kuppāsa - *kuppāyam*; khurappa - *kur'appam*; maddala - *maddaḷam*; saviṭṭhā *aviṭṭam*,

New Indo-Aryan :

H. baṭṭā *vaṭṭam* ; bīdhā *vītam*.

M. kacōrā, kacōlā *kaccōr'am*, *kaccōlam*.

am is sometimes added to stems or substantives ending in consonants.

Sk. catur - *catur'am*.

H. M. chappar *capparam* ; padak *patakkam*.

ə

ə occurs finally in neuter substantives and nonus of action connected with verbal stems.

Ex. *kallə* 'stone'; *kālə* 'leg'; *tēḷə* 'scorpion'; *pālə* 'milk'; *muṇṭə* 'cloth'.

*koṭṭə* 'beating'; *taṭṭə* 'striking'; *nakkə* 'licking'; *nōkkə* 'seeing'.

Final a or ā of Sanskrit and *a* of Middle Indo-Aryan noun-stems denoting inanimate things or abstract ideas is replaced by ə,

Sanskrit :

uttaram 'answer' *uttaravə* < * *uttaramə* 'permission from a superior order'.

akṣa - *accə*; kaṭuka - *kaṭukə*; paṭṭa - *paṭṭə*; mantha- *mantə*; raṅga - *ar'aṅṅə*.

Middle Indo-Aryan :

Pk. viakka - *viyākkə*.

Pa. Pk. cakka - *cakkə*; lakkha - *lakkə*; vaṭṭa - *vaṭṭə*.

New Indo-Aryan ā of M. lakhōṭā is found replaced by ə id *lakkōṭṭə*.

All new Indo-Aryan words ending in consonants normally take ə. For examples ref. p. 136.

Final ā of certain nominative singular forms of Sanskit and New Indo-Aryan has ə added.

Sanskrit:

pitā *pitāvə* 'father'; brahmā *brahmāvə*; mātā *mātāvə* 'mother'; ūṣmā *uṣmāvə* 'heat'; gañjā *kañcāvə*.

New Indo-Aryan:

H.M. dupaṭṭā *tuppaṭṭāvə*; bāglā *baṅkaḷāvə*, haṇḍā *aṇṭāvə*.

i

i is found used (1) as an ending of neuter substantives. Ex. *kuṭṭi* 'child'; *caṭṭi* 'pot'; *paṭṭi* 'dog'; (2) as an ending for agent nouns connected with verbal roots or primitive underived nouns[1].

Ex. *uṇṇi* 'eater' from *uṇ-* 'to eat'; *moṇṭi* 'cripple' from *moṇṭu* 'to limp'; *nīrkōli* 'watersnake' cf. *kōl* 'rod'; *mukkāli* 'three-legged stool' cf. kāl '*leg*'.

Sanskrit:

aṇḍa - *aṇṭi*; ucca - *ucci*; ēṣaṇa - *ēṣaṇi*; kakṣa - *kacci*; s'ukra - *cukkir'i*.

nāsā *nāsi*; vēlā *vēli*.

1. Caldwell, *A Comparative Grammar of the Dravidian*, pp. 552 and 553.

In the following examples i occurs in rational substantives:

Sanskrit:

caṇḍa - *caṇṭi*; vācāṭa - *vāyāṭi*; vācāla - *vāyāḷi.*

Middle Indo-Aryan:

Pa. avahāra - *ōhar'i.*

Pk. kucca - *kucci*; roṭṭa - *roṭṭi*; mukkhaṇa - *mukkāṇi* (rational) vālā *vāli.*

Pa. Pk. ittara - *ittir'i.*

New Indo-Aryan:

H. tagṛā *takkiṭi*; bītā *vīti.*

M. phāḷā *pāḷi.*

H.M. ḍabbā *ḍappi.*

i is added to the final consonant of the following New Indo-Aryan words:

M. cākaṇ *cākkāṇi*; paṭhāṇ *paṭṭāṇi.*

## al

al forms nouns from verbs[1].

Ex. *tuppal* 'spitting' *tuppu* 'spit'; *mūṭal* 'covering' *mūṭu* 'cover'.

In Indo-Aryan loans al is found affixed even to nouns.

Pa. tunna - *tuññal.*

Pk. khāa - *kāyal.*

H.M. huṇḍī *uṇṭiyal.*

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[1] *Ker'aḷapāṇinīyam,* p. 314.

## pə

pə forms nouns from verbs.[1]

Ex. *ir'ippə* 'sitting,; *kiṭappə* 'lying'; *tūppə* 'sweeping'.

In Indo-Aryan loans pə is added to nouns also.

Sanskrit:

bharati *par'ippə* 'governing, superintending'; daṇḍa' *daṇḍippə*; coll. *daṇṇippə*.

vacā *vayampə*.

Middle Indo-Aryan:

Pa. Pk. cuṇṇa - *cuṇṇāmpə*.

## āḷan

āḷan means a man and is employed to form concrete masculine-singular appellations from abstract or neuter nouns. Although Malayāḷam grammarians consider āḷan as a single formative[2] it is obviously an enlargement of Mal. āḷ 'person' with the addition of an (masculine singular suffix). Ex. *tala* 'head' *talayāḷan* 'head man'; *villə* 'bow' *villāḷan* 'bowman'.

Sk. muṣṭa - *muṭṭāḷan*.

Pk. muḍḍha - *muṭṭāḷan*.

## kār'an

kār'an denotes agent or doer of an action.

Ex. *nōṭṭam* 'examining' *nōṭṭakkār'an* 'examiner'; *vēṭṭa* 'hunting' *vēṭṭakkār'an* 'hunter'. kār'an is used

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[1] *Kēr'aḷapāṇinīyam*, p. 314.

[2] Frohnmeyer, *A progressive Grammar of the Malayaḷām Language for Europeans*, p. 196.

also in the sense of 'belonging to'. Ex. *kutir'a* 'horse' *kutir'akkār'*an 'groom'; *tōṭṭam* 'garden' *tōṭṭakkār'an* 'gardener'; *neṭumaṅṅāṭə* 'the name of a village' *neṭu-maṅṅāṭṭukār'an* 'one who belongs to the place called Neṭumaṅṅaṭ'.

Sanskrit:

bharati *pr'ippukār'an*, from the verbal noun *par'ippə*; bālya - *vāliyakkār'an*.

New Indo-Aryan:

M. s'əvā *s'ēvakkār'an*.

H.M. sāthī *cātikkār'an*.

**Shortening of final vowels**

Final ā, ī and ū of Indo-Aryan words are in the majority of instances shortened into a, i and u respectively.

Sanskrit:

akkā *akka*; iṣṭikā *iṭṭika*; citrā *cittir'a*; jālikā *jāḷika*. mātṛkā 'mother, source, orgin' mātṛka 'type.'

Middle Indo-Aryan:

Pa. satapupphā *catakuppa*.

Pk. akkhamālā *akkamāla*.

Pa. Pk. āṇā *aṇa*.

New Indo-Aryan:

M. capḍā *cappaṭa*; pharā *para*; s'īmā *s'īma*.

H.M. naṅgā *naṅṅa*; H. nāṛā, M. nāḍā *nāṭa*; paṅkhā *paṅka*.

ī

Sanskrit :

nārāyaṇī *nāṇi* (shortend form); bhaṅgī *bhaṅgi*; bhāgīrathī *pāyi* (shortend form) vallī *vaḷḷi*.

Middle Indo-Aryan :

Pk. atthāṇī *attāṇi*; davvī *tavi*; rāṇī *rāṇi*.

Pa.Pk, sippī *cippi*.

New Indo-Aryan :

H. maḍḍī *maṭṭi*.

M. aṅgī *aṅki*; khāḍī *kaṇṭi*; caṭṇī *caṭṭiṇi*; patāmārī *pattemār'i*.

H.M. H. kaṛhī M. kaḍhī *kaṭi*.

ū

New Indo-Aryan :

H. laṭṭū *laṭṭu*.

M. maḍhū *maṭu*; lāḍū *lāḍu*.

Final a, i and u of Sanskrit and Middle Indo-Aryan stems sometimes remain in the loan words.

a

Sanskrit :

ucca-*ucca*; pittala-*piccaḷa*; muñja-*muñña*; mēla-*vēla*; vācana-*vāyaṇa*.

Middle Indo-Aryan :

Pk. kakkaḍa - *kakkaṭa*; caukka - *cavukka*; jamala - *cevala*; loṭṭa - *loṭṭa*.

Sanskrit :

agasti - *akatti* avadhi - *avadhi*; kaṣṭi - *kaṣṭi*; bhitti - *bhitti*.

**Middl Indo-Aryan:**

Pa. paṭṭi - *paṭṭi*; vaḍḍhi - *vaḍḍi*

Pk. aṇṭhi - *aṇṭi*; cammaṭṭhi - *cammaṭṭi*; seṭṭhi - *ceṭṭi*.

u

Sanskrit:

paru - *par'u*; sthāṇu - *tāṇu*; hētu - *etu*.

u

appears at the end of the shortened forms of names irrespective of the nature of the final vowels of their originals.

Pk. kiṭṭha - *kiṭṭu*; Sk. kēraḷa - *keḷu*; Sk. kumāra - *komar'u*; Sk. gōvinda - *kōntu*; Sk. gōmatī *gōmu*; Pk. canda - *cantu*; Sk. Janārdana - *cāttu*; Sk. *jānakī jāṅu*; Sk. nārāyaṇa - *nāṇu*; Sk, padmanābha - *pappu*; Sk. paramēs'wara - *par'amu*; Sk. paramēs'vara *pāccu*; Sk. pārvati *pāru*; Sk. mādhava - *mātu*; Sk. vāsudēva *vāsu*; Sk. vēlāyudha - *vēlu*; Sk. s'aṅkara - s'anku; Sk. sarasvatī *sar'asu.*

## Verbs

Verbs are quoted in part II in their present stems. There are two classes of verbs in Malayāḷam, one destitute of any formative addition to the theme as. *ōṭunnu* 'runs', *kar'ayunnu* 'cries' *cāṭunnu* 'jumps', and the other the root of which takes a formative kk. as *nilkkunnu* 'stands', *cilaykkunnu* 'prattles', *cir'ikkunnu* 'laughs'. Gundert gives the name of strong and weak verbs to the above two closses[1]. Of the types

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1. *A grammar of the Malayāḷam Language* (Second Eddition), p. 60.

ending in-kkunnu (when the root ends in ṛ, l or ḷ) -akkunnu, -ikkunnu and -ukkunnu (in the latter 3 cases the vowel at the beginning being part of the root) it is after the -ikkunnu type that Sanskrit verbs are formed. This type numbering more than the rest by virtue of its extensive occurrance (in transitives. intransitives and causatives) seems to have impressed the Malayāḷam speaker much more than the other three as a result of which it was generalised and appended to stems of Sanskrit verbs or substantives for coining new verbs. Instances of Sanskrit verbs showing the -unnu type being only a handful, may be regarded as exceptions :

Sanskrit :

khaṇḍate *kaṇṭikku* ; cālayati *cālikku* ; nirūpayati *nir'ūpikku* ; stambhate *tampikku.*

For more examples see p. 1.

*Exceptions ;*

Sk. gandha *kentu* ; vilambayati *viḷampu* ; vilasati *vilásu.*

H. binnā *piññu.*

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# PART IV

## INDEX

The following index consists of six sections.

(a) Sanskrit loans.

(b) Middle Indo-Aryan loans.

(c) New Indo-Aryan loans.

(d) Malayāḷam forms other than Indo-Aryan loans.

(e) Other Dravidian forms.

(f) Indo-Aryan words cited for comparison.

The Roman figures indicate the pages.

Colloquial forms, Old Malayāḷam forms and also forms indicating the natural way of pronouncing foreign words by the Malayāḷam Speaker are also included in the index and these will be found shown as such in the foot-notes by the abbreviated forms Coll., O. Mal. and Pr. respectively.

### (a) Sanskrit Loans.

aṁs′am (അംശം) 'part of a Talook' 21; See Hobson-Jobson p. 18; aṁs′a—

akatti (അകത്തി) 'sesbania grandiflora' 21, 96, 122, 149; agasti—

akattiyan[1] (അകത്തിയൻ) 'name of a sage' 114; agastya-

akar′am (അകരം) 'a Brāhman house' 21, 36, 96; agāra-

akka (അക്ക) 'sister' 21, 148; akkā

akkam (അക്കം) 'digit' 132; aṅka—

1. O. Mal.

aggəni[1] (അഗ്ഗ്"നി) 'fire' 123; agni—

aṅkam (അങ്കം) 'fight, duel, battle' 21, 125, 143; aṅka-

aṅkaṇam (അങ്കണം) 'courtyard'; 21, 127; aṅgaṇa—

accutan[2] (അച്ച്യുതൻ) Name, 115; acyuta—

accə (അച്ച്") 'axle' 21, 121, 144; akṣa—

añcańam[3] (അഞ്ചനം) 'ointment, chiefliy of eyes' 127; añjana—

añcitam (അഞ്ചിതം) 'beautitul' 126; añcita—

aññańam[4] (അഞ്ഞനം). 'ointment for the eyes' 130; añjana—

aññali[5] (അഞ്ഞലി) 'putting together the hollowed palms of both hands as a mark of respect' 130; añjali—

aṇṭi (അണ്ടി) 'scrotum' 21, 128, 145; aṇḍa—

ativiṭayam (അതിവിടയം) 'the plant Aconitum Ferox'; 109; ativiṣā

atis'ayikku (അതിശയിക്ക) 'to be astonished' 137; atis'aya - 'pre-emnence'

attam (അത്തം) 'evening' 122; asta—

attam (അത്തം) 'the 13th constellation' 90, 122; hasta-

atti (അത്തി) 'elephant' 90, 122; hastin—

atti (അത്തി) 'elephant pepper' 90, 122; hastin—

adhikār'am (അധികാരം) 'a small division of land for governing purposes' 21, 95, 106; See Hobson-Jobson p. 6; adhikāra—

adhiyam[6] (അധിയം) 'much' 95; adhika—

adhvānikku (അധ്വാനിക്ക) 'to labour, to exert' 137; adhvānam (acc, of adhvan)

ańiyan[7] (അനിയൻ) 'younger brother' 21, 44, 97; anuja-

anir'ūpam[8] (അനിരൂപം) 'suitable' 44; anurūpa—

1. Pr. 3. O. Mal. 5. Pr. 7. Coll.
2. Coll. 4. Pr. 6. Coll. 8. Pr.

aṅuvādam (അനുവാദം) 'permission' 21, 103, 105; anuvāda—
aṅṅiyāyam[1] (അന്നിയായം) 'injustice' 115; anyāya—
aṅṅəvēṣaṇam[2] (അന്ന്വേഷണം) 'searching' 116; anvē-ṣaṇa—
aṅyōṅyam (അന്യോന്യം) 'friendship' 143; anyōnya—
appə (അപ്പ്) 'water' 136; ap
abbədam[3] (അബ്ബ്ദം) 'year' 112; abda—
abbədhi[4] (അബ്ബ്ധി) 'ocean' 112; abdhi—
abbharam[5] (അബ്ഭരം) 'mica' 117; abhra—
abbhiyāsam[6] (അബ്ഭിയാസം) 'gymnastics' 114; abhyāsa-
abhyāsam (അഭ്യാസം) 'gymnastics' 21; abhyāsa—
amarattə (അമറത്ത്) 'royal meal' 46; amṛta—
amarttə (അമർത്ത്) see amarattə; 46.
amāntam (അമാന്തം) 'delay' 102, 126; amānta—
amāntikku (അമാന്തിക്ക) 'to delay' 137; amānta—
amēdhyam (അമേധ്യം) 'excrement' 103; amēdhya—
ampaṭṭan (അമ്പട്ടൻ) 'barbar' 2, 123, 128, 138, 139; ambaṣṭha—
ammāvan (അമ്മാവൻ) 'maternal uncle' 12, 104, 131; *ambāmāma—
amməḷam[7] (അമ്മ്ളം) 'sour' 118; amla—
ayan (അയൻ) 'Brahma' 97; aja—
ayamōdakam (അയമോദകം) 'caraway seed' 22, 97; *ajamōdakā
ayikyam[8] (അയിക്യം) 'union, unity' 53; aikya—
ayittam (അയിത്തം) 'pollution' 44, 109; as'uddha—
ayis'var'yam[9] (അയിശ്വര്യം) 'glory, supernatural power' 53; ais'varya—
ar'aṅṅə (അരങ്ങ്) 'stage' 83, 130, 144; raṅga—

1. Pr. 2. Pr. 3. Pr. 4. Pr. 5. Pr. 6. Pr. 7. Pr. 8. Pr. 9. Pr.

ar′acan (അരചൻ) ‘king’ 83, 84; rājan—

ar′an[1] (അരൻ) ‘The name of God S′iva’ 90; hara—

ar′aḷə (അരള്) ‘the tree Colosanthes Indica’ 11, 99; araḍu—

ar′itālam (അരിതാലം) ‘yellow orpiment’ 90; haritāla—

ar′is′assə[2] (അരിശസ്സ്) ‘piles’ 119; ars′as—

ar′ihikku[3] (അരിഹിക്ക) ‘deserve’ 119; arhati

ar′ēṇukam (അരേണുകം) ‘a bitter pungent grain, 90; harēṇuka—

araṇṭum (അറണ്ടം) ‘elephant dung’ 12, 83, 12, 128; * raṇḍa - cf Sk. laṇḍa - excrement’.

avakās′am (അവകാശം) ‘occasion or cause for doing, title, claim, right, 1, 21, 95, 105; avakās′a—

avajayam[4] (അവജയം) ‘defeat’ 102; apajaya—

avaddham[5] (അവദ്ധം) ‘unmeaning, nonsensical’ 102; abaddha—

avadhi (അവധി) ‘holiday, leave’ 1, 21, 105, 149; avadhi—

avamṛtyu[6] (അവമൃത്യു) ‘sudden or accidental death’ 102; apamṛtyu—

avar′a (അവര) ‘bean’ 104; amarā

avasar′am (അവസരം) ‘urgency, hurry, 143; avasara— ‘occasion’

avasmār′am (അവസ്മാരം) ‘epilepsy’ 102; apasmāra—

avasvaram (അവസ്വരം) ‘unmusical’ 102; apasvara—

avikhyāti (അവിഖ്യാതി) ‘ill fame’ 32; *apakhyāti—

avudār′yam[7] (അവുദാര്യം) ‘generosity’ 54; audārya—

avulsukyam[8] (അവുല്സുക്യം) ‘zeal, anxiety’ 121; autsukya—

avuḻatam[9] (അവുഴതം) ‘medicine’ 109; auṣadha—

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1. O. Mal. 3. Pr. 5. Coll. 7. Pr.
2. Pr. 4. Coll. 6. Coll. 8. Pr. 9. Coll.

as'ś'əvam[1] (അശ്ശ്വം) 'horse' 116; as'va—

as'ś'əḷīlam[2] (അശ്ശ്ളിലം) 'vulgar' 118; as'līla—

asattə (അസത്തു്) 'a wicked person' 21; asat

asār'am (അസാരം) 'little' 143; asāra - 'without strength or value'.

aḷakēs'an (അളകേശൻ) 'name of Kubēra' 48; *alakēs-s'a - cf. alakēs'vara—

āgr'aham (ആഗ്രഹം) 'desire' 143; āgraha - 'persistence favour'

āṅkār'am[3] '(ആങ്കാരം) pride, haughtiness' 110, 125; ahaṅkāra—

āccar'iyam[4] (ആച്ചരിയം) 'wonder' 123; ās'carya—

ācchar'iyam[5] (ആച്ഛരിയം) 'wonder' 123; ās'carya—

āṭakam[6] (ആടകം) 'an oil measure' 100; āḍhaka—

āṭi (ആടി) 'name of a month corresponding to part of June and July'. 109; āṣāḍha—

āṇi (ആണി) 'nail' 33; āṇi—

ātir'a (ആതിര) 'the sixth nakṣatra' 117; * āttira from ārdrā

ādāyam (ആദായം) 'income' 33, 104; ādāya—

ādiyē (ആദിയേ) 'again' 143; ādi—

ādyam (ആദ്യം) 'first' 143; ādya—

ādyamē (ആദ്യമേ) 'again' 143; ādya—

ādyasāṅam[7] (ആദ്യസാനം) 'superintending an affair from start to finish' 106; ādyavasāna—

ādhār'am (ആധാരം) 'document' 33; ādhāra—

āntram (ആന്ത്രം) 'a disease in the form of the niflammation of the scrotum' 103; āntra—

āṅyam[8] (ആന്യം) 'daily' in ānyaūṭṭə 'daily meals given to Brāhmans at temples' 55; āhnika—

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2. Pr.
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5. Pr.
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7. Coll.
8. O. Mal.

āpattə (ആപത്തു്) 'misfortune' 7, 136; āpad—
ābhar'aṇam (ആഭരണം) 'ornament' 8; ābharaṇa—
ābhāsam (ആഭാസം) 'low, vulgar' 1, 33; ābhāsa—
āyir'am (ആയിരം) 'thousand' 88, 110; sahasra—
āyissə[1] (ആയിസ്സ്) 'long life' 44; āyus—
ār'am[2] (ആരം) 'necklace' 90; hāra—
ār'iyan[3] (ആരിയൻ) 'an Ārya' 19; ārya—
ār'ə (ആര്) 'a chip, a splinter, a sharp-pointed fibre' 33; ārā
ārbhāṭam (ആർഭാടം) 'pomp, show' 98; *ārabhaṭa—cf. ārabhaṭi—
ālasyam (ആലസ്യം) 'sickness of kings' 2, 33; ālasya—
ālassiyam[4] (ആലസ്സിയം) see ālasyam; 115
āl ? māvə[5] (ആല് ? മാവ്) 'soul' 124; ātmā (nom. sing.)
āvis'yam[6] (ആവിശ്യം) 'necessity' 31; āvas'ya—
āvis's'iyam[7] (ആവിശ്ശിയം) see āvis'yam; 115
ās'āri (ആശാരി) 'carpenter' 97; ācārin—
āsanam (ആസനം) 'buttockss' 103; āsana—
āsyam[8] (ആസ്യം) 'jest' 90; hāsya—
āssəvādan'am[9] (ആസ്സ്വാദനം) 'tasting' 116; āsvādana—
iṭavam (ഇടവം) 'Taurus of the Zodiac, the tenth Malayāḷam month' 46, 109; ṛṣabha—
iṭṭika (ഇട്ടിക) 'brick' 37, 122, 148; iṣṭikā
itam[10] (ഇതം) 'good, welfare' 90; hita—
intu (ഇന്തു) in intuppə 'rock salt' 88, 129; sindhu - cf. sindhuja—
innir'a[11] (ഇന്നിര) 'Goddess Lakṣmi' 130; indirā
innumati[12] (ഇന്നുമതി) 'name, proper' 139; indumatī

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6. Coll.
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9. Pr.
10. Poet.
11. Coll.
12. Coll.

ir′aṇṇiyākkan[1] (ഇരണ്ണിയാക്കൻ) 'Name of an Asura' 120; l. w. from Tamil; hiraṇyākṣa—

ir′avi (ഇരവി) in names like ir′avitāyan, ir′avi varman 'sun' 83; ravi—

ir′avitāyan (ഇരവിതായൻ) Name 110; ravidāsa—

irətu[2] (ഇറ്തു) 'season' 45; ṛtu—

irəṣi[3] (ഇറ്ഷി) 'sage' 45; ṛsi—

ilavaṅṅam (ഇലവങ്ങം) 'wild cinnamon' 84, 130; lavaṅga—

iḷa (ഇള) 'earth'; iḍā

īyam (ഈയം) 'lead' 88, 110; sīsa—

īḷa (ഈള) 'praise'; īḍā

ukkəti[4] (ഉക്ക്തി) 'speech' 112; ukti—

ucca (ഉച്ച) 'noon' 41, 140: ucca—

ucci (ഉച്ചി) 'the crown of the head' 41, 145; ucca—

uttar′avə (ഉത്തരവ്) 'permission from a superior, oder' 144; uttaram 'answer'

uttar′āṭam (ഉത്തരാടം) the twenty first lunar mansion' 56, 100, 109; uttarāṣāḍha—

uttṛṭṭāti (ഉത്തൃട്ടാതി) 'the 26th asterism' 101; uttara-prōṣṭhapadā

udyōgam (ഉദ്യോഗം) 'job, employment' 41; udyōga—

udyōgasthan (ഉദ്യോഗസ്ഥൻ) 'officer' 41; udyoga+stha

upāyam (ഉപായം) 'poor and humble in worldly position' 143; upāya—

ur′uvam (ഉരുവം) 'form' 83; rūpa—

ulakə[5] (ഉലക്) 'world' 84; lōka—

ulkaṇṭha (ഉല്കണ്ഠ) 'longing for, anxiety' 112; utkaṇṭhā

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2. Pr.
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ulkarṣam (ഉല്കഷം) ‘abundance, eminence’ 112; utkarṣa—

ulpatti (ഉല്പത്തി) ‘origin’ 112; utpatti—

ulpalam (ഉല്പലം) ‘lotus’ 108, 112; utpala—

ulsāham (ഉല്സാഹം) ‘energy, strenuous exertion’ 121; utsāha—

uṣṇam (ഉഷ്ണം) ‘heat’ 132; uṣṇa—

ūrdhvam (ഊർധ്വം) ‘beyond reach, unsuccessful’ 44; ūrdhva—

ūrmilḷa (ഊർമ്മിള) ‘name, proper’ 108; ūrmilā

ūṣmāvə (ഊഷ്മാവ്) 133, 145; ūṣmā (nom. sing.)

etam[1] (എതം) ‘suitability, easiness’ 40; hita—

ētal (ഏതല്) ‘this’ 136; ētad—

ētu[2] (ഏതു) ‘cause’ 46, 90, 150; hētu—

ēṣaṇi (ഏഷണി) ‘backbiting, calumny’ 46, 102, 145; ēṣaṇa—

ēḷitam (ഏളിതം) ‘mockery’ 107; hēlita—

otayam[3] (ഒതയം) ‘sunrise’ 43; udaya—

otēṅan (ഒതേനൻ) ‘name, proper’ 43; udayana—

opakār'am[4] (ഒപകാരം) ‘use, 43; upakāra—

opadr'avam[5] (ഒപദ്രവം) ‘oppression, nuisance’ 43; upadrava—

opāyam[6] (ഒപായം) ‘means, artifice’ 43; upāya—

ōdr'avam[7] (ഓദ്രവം) ‘same as upadr'avam’; 55; upadrava—

ōmaṅa (ഓമന) ‘darling’ 10, 47; ōman - (m) and ōmanā (f) ‘friend, helper’ (R. V.)

ōs'ār'am[8] (ഓശാരം) ‘mark of attention’ 55; upacāra.—

aulsukyam (ഔല്സുക്യം) ‘zeal, anxiety’ 121; autsukya—

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1. Coll.
2. O. Mal.
3. Coll.
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7. Coll.
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kacca (കച്ച) 'hem of a garment tucked into the waist band, cloth in general' 29, 57, 121; kakṣā

kacca (കച്ച) in kaccakkayar 'girth of an elephant' 57; kakṣyā 'girth of an animal'

kaccapparam (കച്ചപ്പുറം) 'girdle, zone' 57; kakṣyaprā (R. V.)

kaccavaṭam (കച്ചവടം) 'commerce in clothes, trade in general' 2, 36, 57, 98, 121; kakṣāpaṭa—

kacci (കച്ചി) 'straw, stubble, rubbish' 57, 121, 145; kakṣa—

kañcan[1] (കഞ്ചൻ) 'the name of the uncle of Kṛṣṇa' 57, 133; kaṁsa—

kañcāvə (കഞ്ചാവ്) 22, 30, 65, 127, 145; gañjā

kaṭu (കടു) 'extreme, excessive' fierce' 57; kaṭu—

kaṭukə (കടുക്) 'mustard' 21, 57, 95, 98, 144; kaṭuka—

kaṭṭham[2] (കട്ഠം) 'hardship, trouble,; 123; kaṣṭa—

kaṇṇəvan[3] (കണ്ണ്വൻ) 'name of a sage' 116; kaṇva—

kaṇṭa (കണ്ട) 'a boil' 65, 128; gaṇḍa—

kaṇṭam[4] (കണ്ടം) 'piece, fragment' 72; khaṇḍa—

kaṇṭam[5] (കണ്ടം) 'a piece of land, especially a rice field' 72, 128; khaṇḍa—

kaṇṭam[6] (കണ്ടം) 'neck' 57, 127; kaṇṭha—

kaṇṭakam (കണ്ടകം) 'thorn' 126; kaṇṭaka—

kaṇṭikku[7] (കണ്ടിക്ക) 'cut break' 72, 151; khaṇḍatə

kata (കത) 'story' 101; kathā

katali (കതളി) 'plantain or banana tree' 57, 101; kadalī

kaṅam (കനം) 'weight 2, 22, 74, 103; ghana—

kantə (കന്ത്) 'membrum muliebre' 57, 128; kanda—

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kańmaṣam[1] (കന്മഷം) 'stain, dirt, sin' 120; kalmaṣa—
kampam (കമ്പം) 'pillar' 93; skambha—
kampam (കമ്പം) 'a man of unsteady mind' 57; kampa-
kampaḷam (കമ്പളം) 'carpet, rug' 57, 128; kambala—
kampiḷi (കമ്പിളി) 'carpet, rug' 31, 57; kambala—
kar'aṇṭakam (കരണ്ടകം) 'chunam-box' 57, 128; karaṇḍaka—
kar'is'anam[2] (കരിശനം) troubling, hurting' 119; kars'ana—
kar'umam[3] (കരുമം) 'action' 120; karma—
karkiṭakam[4] (കർക്കിടകം) 'cancer of Zodiac, the twelfth Malayāḷam month' 32, 98, 119; karkaṭaka—
karṇan (കർണ്ണൻ) name of a king of Aṅga' 119; karṇa-
kartāvə (കർത്താവ്) 'agent, a class name of certain Nāyar Landlords' 119; kartā
kalāpam (കലാപം) 'uproar, confusion' 143; kalāpa—'collection, bundle'
kali (കലി) 'anger' 57; kali—
kalkam (കല്ക്കം) 'sediment deposited by oily substances' 120; kalka—
kalpańa (കല്പന) 'command, order' 58, 120; kalpanā
kalyāṇam (കല്യാണം) 'marriage' 33, 58, 102, 143; kalyāṇa—
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kavālam[5] (കവാലം) 'skull' 57; kapāla—
kaviyam (കവിയം) 'rice offering to the deceased' 114; kavya—
kaviḷə (കവിള്) 'mouthful' 32, 58; kavala—

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kaur'avan[2] (കവുരവൻ) 'Kuru's descendant' 54; kaurava—
kavus'alam[3] (കവുശലം) 'cleverness' 54; kaus'ala—
kaṣaṇam (കഷണം) 'bit, piece, fragment' 21, 58, 102; kaṣaṇa—
kaṣṭi (കഷ്ടി) 'strait, scantiness' 21, 149; kaṣṭi—
kaḷaṅkam (കളങ്കം) 'spot, stain' 125; kalaṅka—
kaḷabham (കളഭം) young elephant, mixture of perfumes' 108; kalabha—
kaḻāyam[4] (കഴായം) 'decoction' 109; kaṣāya—
kāntār'i[5] (കാന്താരി) 'Name of the wife of Dhṛtarāṣṭra' 129; gāndhārī
kāmāla (കാമാല) 'a form of jaundice' 25; kāmalā
kāmila (കാമില) 'a form of jaundice' 32; kāmalā
kāyam (കായം) 'an eye-disease' 58, 97; kāca—
kār'aṇavan (കാരണവൻ) 'the head of a family'; 138, 139; kāraṇam
kār'iyam[6] (കാരിയം) 'fact, business' 8, 114; kārya—
kālam (കാലം) 'morning' 58; kāla—
kāviyam[7] (കാവിയം) 'poem' 114; kāvya—
kās'mīr'am (കാശ്മീരം) 'a shawl from Cashmere' 133; kās'mīra—
kāḷam[8] (കാളം) 'a trumpet' 33, 53, 110; kāhalā
kiṅṅiṇi (കിങ്ങിണി) 'a small bell' 37, 58, 131; kiṅkiṇī
kiṭār'am (കിടാരം) 'cauldron, boiler' 32, 57; kaṭōrā
kir'iyam[9] (കിരിയം) 'service' 91; kriyā
kirəti[10] (കിറ്തി) 'action' 45; kṛti—
kirəpa[11] (കിറ്പ) 'compassion' 45; kṛpā

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2. Pr. 5. O. Mal. 8. O. Mal. 11. Pr.
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kirəṣṇan[1] (കിറ്ഷ്ണൻ) 'the God Kṛṣṇa' 45; Kṛṣṇa—
kiḷəpətam[2] (കിള്പ്തം) 'ordered, prepared' 46; kḷpta-
kḷəppətam (ക്ളപ്പ്തം) see kiḷəpətam; 112; kḷpta—
kīlam (കീലം) 'wedge, bolt, nail' 107; kīla—
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kuḍ?maḷam (കുഡ്മളം) 'bud' II. 124; kuḍmala—
kutumam (കുതുമം) 'flower' 110; kusuma—
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kur'u (കുറു) in kur'uttam 'respect for elders' 65; guru-
kus'umpə (കുശുമ്പ്) 'envy' 41, 58; kusumbha—
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keti[5] (കെതി) 'means, way' 29, 65, 100; gati—
kentu (കെന്തു) 'stink' 65, 129, 151; gandha—
kempīr'am[6] (കെമ്പീരം) 'deep, solemn' 129; gambhīra-
ker'antan[7] (കെരന്തം) 'book' 127 grantha—
keṛ'uṭan[8] (കെരുടൻ) 'Viṣṇu's bird' 29, 65; garuḍa—
keruvə[9] (കെറുവ്) 'pride' 29, 65, 116; garva—
kerpam[10] (കെർപം) 'pregnancy' 29, 65; garbha—
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kēḷu (കേളു) 'name, shortend form of kēr'aḷan' 150; kērala—
kailāsam (കൈലാസം) 'the mountain Kailāsa' 108; kailāsa—
koṇam[11] (കൊണം) 'good quality'; 43, 65; guṇa—
kotam[12] (കൊതം) 'anus' 43; 65, 101; guda—
komar'u (കൊമരു) 'name' 150; kumāra—

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kōṭi (കോടി) 'crore or ten millions' 47; kōṭi—
kōṭṭa (കോട്ട) 'fort' 47, 58, 134; kōṭṭa—
kōṭṭam (കോട്ടം) 'cowpen, fane' 123; gōṣṭha—
kōṭṭārə (കോട്ടാറ്) 'name of an ancient town of historical importance in Travancore' 48; kōṭṭāra—
kōṇə (കോണ്) 'corner, angle' 48; kōṇa—
kōntu (കോന്തു) 'name shortened form of Gōvinda' 128, 150; Gōvinda—
kōmati[1] (കോമതി) 'name, proper' 66; gōmatī
kōyam[2] (കോയം) 'penis' 48, 109; kōs'a—
kōr'an (കോറൻ) 'name, abbreviated form of Kumāran' 106; Kumāra—
kōvālan[3] (കോവാലൻ) 'name, proper' 65, 102; gōpāla—
kōvinnan[4] (കോവിന്നൻ) 'name, proper' 66, 130; gōvinda—
kaus'alam (കൌശലം) 'cleverness' 108; kaus'ala—
kramam (ക്രമം) 'order' 91; krama—
kṣaṇam (ക്ഷണം) 'moment' 92; kṣaṇa—
kṣama (ക്ഷമ) 'endurance' 1; kṣamā
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kṣāḷaṅam (ക്ഷാളനം) 'washing' 108; kṣālana—
kṣētram (ക്ഷേത്രം) 'a temple' 46; kṣətra—
kḷānti (ക്ലാന്തി) 'fatigue' 92; klānti—
khaḷgam (ഖൾഗം) 'sword' 29, 76; khaḍga—
gaṇēs'an (ഗണേശൻ) 'God Gaṇēs'a' 48; gaṇēs'a—
gamakam (ഗമകം) 'flourishes of tone in music' 69; gamaka—

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galgadam (ഗല്ഗദം) 'stammering, faltering of voice' 69 ; gadgada—

gunman (ഗുന്മൻ) 'enlargement of the spleen' 69, 120, 141 ; gulma—

guppəti[1] (ഗുപ്പ്തി) 'concealing' 112 ; gupti—

guḷam (ഗുളം) 'mollasses' 11, 69, 99 ; guḍa—

guḷika (ഗുളിക) 'pill' 11, 41, 69, 79 ; guḍikā

guḷūci (ഗുളൂചി) 'cocculus cordifolius' 11, 99 ; guḍūcī

gendham (ഗെന്ധം) 'smell' 26 ; gandha—

gōmu (ഗോമു) 'name, shortened form of gōmati' 150 ; gōmatī

gōṣṭhi (ഗോഷ്ഠി) 'scurrilities, pranks' 48, 69 ; gōṣṭhī

gōḷam (ഗോളം) 'globe, ball' 48 ; gōla—

gauḷi (ഗൌളി) 'lizard' 11 ; gauḍī

gr'anthilaṃ (ഗ്രന്ഥിലം) 'knotty' 108 ; granthila—

gr'āmam (ഗ്രാമം) 'village' 91 ; grāma—

gḷāṅi (ഗ്ലാനി) 'exhaustion' 92 ; glāni—

ghaṇṭa (ഘണ്ട) 'bell' 29, 76, 126 ; ghaṇṭā

ghrāṇam (ഘ്രാണം) 'smelling' 91 ; ghrāṇa—

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cakram (ചക്രം) 'wheel, a Travancore coin valued 1/28 of a Rupee' 29, 59, 39 ; cakra—

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caṅka[6] (ചങ്ക) See s'aṅka ; 85.

caṅku (ചങ്കു) 'name of S'ankar'a, shortened' 126 ; S'aṅkara—

caṭaṅṅə[6] (ചടങ്ങ്) 'ritual' 90, 99, 130 ; ṣaḍaṅga—

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catṭi[1] (ചട്ടി) 'sixth day of a lunar fortnight' 123; ṣaṣṭhī

catṭi[2] (ചട്ടി) in catṭipūrtti 'the campletion of the sixtieth birthday' 90, 122; ṣaṣṭi—

caṇam (ചണം) 'flax' 22, 85, 163; s'aṇa—

caṇṭi (ചണ്ടി) 'obstinate or mischievous person' 22, 59, 128, 146; caṇḍa—

catur'am (ചതുരം) 'square' 59, 137, 144; catur—

cattuvam[3] (ചത്തുവം) 'power' 115; sattva—

canta (ചന്ത) 'fair, market' 86; sandhā

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canti (ചന്തി) 'buttocks' 86, 129; sandhi—

candr'an (ചന്ദ്രൻ) 'moon' 8; candra—

cannaṅam[4] (ചന്നനം) 'sandalwood' 130; candana—

cameta (ചമെത) 'fuel for holy fire' 86, 104; samidhā

campa (ചമ്പ) 'a kind of measure in music' 74; jhampā

campaḷam[5] (ചമ്പളം) See s' ampaḷam; 85

car'am (ചരം) 'arrow' 84; s'ara—

car'āvam (ചരാവം) 'dish' 85; s' arāva—

car'uvam (ചരുവം) 'cooking-pot' 11, 28, 60; caru—(R. V.)

caḷam (ചലം) 'pus or watery substance oozing out from boils' 66: jala—

calikku (ചലിക്ക) 'to move' 937; calati

callar'i (ചല്ലരി) 'a drum' 74; jhallarī

cavar'i (ചവരി) 'yak' 104; camar'ī

caviṇṭi (ചവിണ്ടി) in caviṇṭikkottan; Sees' aviṇṭi; 86

cavuḷam[6] (ചവുളം) 'tonsure ceremony' 99; cauḍa—

1. Coll.
2. Coll.
3. Pr.
4. Coll.
5. Coll.
6. Pr.

oākkiyar (ചാക്കിയാർ) 'a class of story tellers and actors of religious plays in temples' 84, 85, 114' 142; s'ākya—

cāṇa (ചാണ) 'whetstone' 33, 85; s'āṇa—(ā)

cāttir'am (ചാത്തിരം) 'religious learning, scripture' 85, 117' s'āstra—

cāttu (ചാത്തു) 'shortened form of Janārdanan' 150; Janārdana—

cāyam (ചായം) 'dye, paint' 33, 72, 104, 143; chāyā

cārə (ചാറ്) essence, juice' 86; sāra—

cāla (ചാല) 'a row of sheds, village' 33, 85; s'ālā

cāla (ചാല) the sal tree, vatica Robusta' II. 65; s'āla—

cālakam (ചാലകം) 'lattice, window, 66; jālaka—

cālikku (ചാലിക്കു) 'to rub a pill to and fro on a piece of stone sprinkled with liquid' 60, 135, 151; cālayati

cāliyan (ചാലിയൻ) 'a weaver' 95, 139; s'ālika—

cāḷa (ചാള) 'sardine' 85; sāla—

cikilsa (ചികില്സ) 'medical treatment' 37, 60: cikitsā

ciṭṭham[1] (ചിട്ഠം) 'remainder' 123; s'iṣṭa—

cittam (ചിത്തം) 'mind' 134; citta—

cittira (ചിത്തിര) 'the fourteenth lunar mansion' 37, 60, 96. 117 148; III. 10; citrā

cintə (ചിന്ത്) 'a musical mode' 38, 86, 129; sindhu—

cintūr'am (ചിന്തൂരം) 'vermilion' 128; sindūra—

cińńam (ചിന്നം) 'a piece, a bit' 57, 72; chinna—

cińńam (ചിന്നം) See cińham : 133

cińńabhińńam (ചിന്നഭിന്നം) 'at sixes and sevens' 37, 72; chinnabhinna—

cińham[2] (ചിന്ഹം) 'sign, mark' 133; cihna—

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cir′amam[1] (ചിരമം) ‘ effort, ’ 92 ; s′rama—

cir′ikaṇṭan (ചിരികണ്ടൻ) ‘ name, proper ’ 8, 92 ; s′rīkaṇṭha—

cir′utēvi (ചിരുതേവി) ‘ name, proper ’ 92 ; s′ridēvī

ciḷōkam[2] (ചിളോകം) ‘ a stanza ’ 74, 92 ; s′lōka—

cīr′akam (ചീരകം) ‘ cumin ’ 40, 66, 95, 106 ; jīraka—

cīla (ചീല) ‘ rag ’ 12, 41, 60, 107 : *cīla— cf. cīra—

cukkir′i (ചുക്കിരി) ‘ a drinking vessel in toddy shops ’ 11, 42, 85, 145 ; Ved. s′ukra—with graha—‘ a receptacle for Sōma.’

cukkiḷam[3] (ചുക്കിളം) ‘ white ’ 118 ; s′ukla—

cummaṅam[4] (ചുമ്മണം) ‘ kiss ’ 131 : cumbana—

cur′iya[5] (ചുരിയ) ‘ dagger ’ 95 ; churikā

cuḷu (ചുളു) ‘ easy ’ 108 ; sulabha > *suluva

ceṭa (ചെട) ‘ clotted hair ’ 66 ; jaṭā

centram (ചെന്ത്രം) ‘ golden neck - ornament ’ 11, 28, 60; candra - ‘ gold ’ (R. V.)

cempakam (ചെമ്പകം) ‘ michelia champaca ’ 28, 60, 126; campaka—

cempaṭa (ചെമ്പട) ‘ a mode of beating time ’ 28, 74, 126; jhampaḍa—

cer′uvam (ചെരുവം) See car′uvam; 11, 28, 60.

cevala (ചെവല) ‘ brownish ’ 108; s′abala—

cēṭṭan (ചേട്ടൻ) ‘ elder brother ’ 2, 90; jyēṣṭha—

cētam (ചേതം) ‘ loss ’ 46, 72, 101; chēda—

cētassə (ചേതസ്സ്) 137; cētas—

cēnnan (ചേന്നൻ) ‘ name, proper ’ 66, 105; jayanta—

cēmanti (ചേമന്തി) chrysanthemum Indicum ’ 86; sēmantī

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cēvakan (ചേവകൻ) 'servant, soldier' 46, 85, 95; sēvaka-
cēḷam[1] (ചേഴം) 'see s'ēṣam; 85, 109.
corṇam[2] (ചൊർണം) gold' 52; svarṇa—
cōti (ചോതി) 'the fifteenth lunar asterism' 100; svāti—
cōma (ചോമ) in cōmātiri 'a Sōma sacrificer' 86; sōma-
cauḷam (ചൌളം) 'tonsure ceremony' 11; caula—
chidr'am (ഛിദ്രം) 'split, disaster' 37; chidra—
jaṭāmāñci (ജടാമാഞ്ചി) 'Indian spikenard' 2, 69, 133;
jaṭāmāṁsī
jaḷam (ജളം) 'cold, sluggish' 69; jaḍa—
jātyam (ജാത്യം) 'excellent' 69; jātya—
jāńu (ജാനു) 'name abbreviated form of jāńaki' 103, 150; jānakī
jāńman (ജാന്മൻ) 'contemptible fellow' 120; jālma—
jāla (ജാല) 'flame' 91; jvālā
jāḷika (ജാളിക) 'money bag' 33, 69, 108, 148; jālikā
jeńam[3] (ജെനം) 'people' 26; jana—
jor'am[4] (ജൊരം) 'fever' 90; jvara—
jolikku[5] (ജൊലിക്ക) 'to burn brightly' 90; jvalati
jōtiṣam[6] (ജോതിഷം) 'astronomy' 90; jyōtiṣa—
jōtissə[7] (ജോതിസ്സ്) 'brightness' 90; jyōtis—
jheṭiti[8] (ഝെടിതി) 'soon'; 28; jhaṭiti
ñāti[9] (ഞാതി) 'kinsman' 93; jñāti—
ñāńam[10] (ഞാനം) 'knowledge' 93; jñāna—
ṭippaṇi (ടിപ്പണി) 'a gloss, a commentary' 61; ṭippaṇī
ṭīka (ടീക) 'a commentary' 61; ṭīkā
taṅkam (തങ്കം) 'gold' 61; ṭaṅka—
taṅkētam[11] (തങ്കേതം) 'the assembly of a parish' 88; saṅkēta—

1. Coll. 2. Coll. 3. Pr. 4. Pr. 5. Pr. 6. Pr. 7. Pr. 8. Pr. 9. O. Mal. 10. O. Mal. 11. O. Mal. & Coll.

taccan (തച്ചൻ) 'sawer of wood, carpenter, plough-maker, builder, stonemason' 22, 29, 61, 121, 139; takṣan—

taṭassam (തടസ്സം) 'obstacle' 143; taṭastha - 'near at hand'

taṇṭa (in compounds) (തണ്ട) see kaittaṇṭa 'forearm' kālttaṇṭa 'foreleg' 66; see daṇḍa - (in compounds)

taṇṭə (തണ്ട്) 'stalk' 67, 128; daṇḍa—

taṇṭə (തണ്ഡ്) 'stick, pole, oar' 30, 66; daṇḍa—

tatyam[1] (തത്യം) 'truth' 88; satya—

tantati[2] (തന്തതി) 'progeny' 88, 126; santati—

tantōḻam[3] (തന്തോഴം) 'joy' 109, 126; santōṣa—

tantram (തന്ത്രം) 'strategem, trick' 61; tantra—

tampikku (തമ്പിക്ക) , paralyse' 93, 129, 137, 151; stambhatə

tammantam[4] (തമ്മന്തം) see sambandham; 88, 129, 131;

tayilam[5] (തയിലം) 'oil' 54; taila—

tarkam (തർക്കം) 'dispute , altercation' 61; tarka—

tarumam[6] (തരുമം) see dharmam; 74, 120.

tal (തല്) 'that' 136; tat—

talkālam (തല്കാലം) 'for the time being' 112; tatkāla-

talsamayam (തല്സമയം) 'at that time' 121; tatsamaya—

taḷi (തളി) 'an ancient division of land' 93; sthalī

tāṇu (താണു) 'name, proper' 93, 150; sthāṇu—

tātri (താത്രി) 'name, proper' 88, 106, sāvitrī

tānam (താനം) 'gift' to a Brāhman' 33, 67, 103; dāna-

tāmasam (താമസം) indolence, sloth, delay, procrastination' 61; tāmasa—

1. O. Mal. 2. Coll. 3. Coll. 4. Coll. 5. Pr. 6. Coll.

tāmasam (താമസം) 'stay, tarrying' 61, 143; tāmasī

tāmmūlam[1] (താമ്മൂലം) 'betel' 131; tāmbūla—

tāyan (തായൻ) in ir'avitāyan 'devotee (of the sun) 110; dāsa—

tāyam (തായം) 'inheritance' 47, 67 110; dāya—

tār'ati[2] (താരതി) 'charioteer' 88; sārathi—

tālam (താലം) 'dish' 93; sthāla—

tālpar'iyam[3] (താല്പരിയം) 'meaning, purport' 112, 114; tātparya—

tiṭṭam (തിട്ടം) 'that which has been determined. accuracy' 37 67; diṣṭa—

tiram (തിരം) 'vigour, strength' 93, 107; sthira—

tuti[4] (തുതി) 'praise' 93; stuti—

tuttam (തുത്തം) 'sulphate of copper' 41, 61: tuttha—

turuṅkə (തുരങ്ക്) 'a subterranean cell' 42, 88, 107, 127; suruṅga—

tulām (തുലാം) balance, libra, a weight of 100 palas, cross beam or joist' 41, 61; tulā

tulliyam[5] (തുല്ലിയം) 'equal' 114; tulya—

tuḻir'am[6] (തുഴിരം) 'hole' 88, 109; suṣira—

tuḻēṇan[7] (തുഴേണൻ) 'name, proper' 88; suṣēṇa—

tūṇə (തൂണ്) 'pillar of a house' 93; sthūṇā

tūmmirākkan[8] (തൂമ്മിരാക്കൻ) 'Name of a rākssasa' 120; dhūmrākṣa—

tūs'i (തൂശി) 'needle' 44; 88 97; sūcī

tūḷḷi[9] (തൂളി) 'dust' 44, 74; dhūli—

teṇṭam[10] (തെണ്ടം) 'fine, punishment, trouble' 29, 67; daṇḍa—

tēṅa (തേന) 'army' 88; sēnā

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1. Pr. 3. Poet. 5. Coll. 7. O. Mal. 9. O. Mal.
2. O. Mal. 4. O. Mal. 6. Coll. 8. O. Mal. 10. O. Mal.

tēvan (തേവൻ) 'a title ot honour' 46, 67; dēva—
tēvi (തേവി) 'name of women, proper' 46, 67; dēvī
toyir'am[1] (തൊയിരം) 'following one's own inclinations' 88; svaira—
tor'uvam (തൊരുവം) "s v a r ū p a" cf. 'tor'uvakkār' Nayars employed in kṣattriya families called svar'ūpams' 102; svarūpa—
tolpam[2] (തൊല്പം) 'little' 88; svalpa—
tōkam[3] (തോകം) 'little' 93; stōka—
tōṭi (തോടി) 'a musical mode' 48, 61, 99; tōḍī
tōttir'am[4] (തോത്തിരം) 'a hymn of praise' 93; stōtra—
trapa (ത്രപ) 'bashfulness' 91; trapā
ivṭṭṭə (ത്വിട്ട്) 'a ray' 136, 137; tviṭ—
daṇḍippə[5] (ദണ്ഡിപ്പ്) 'pole - dance' 70, 130, 147; daṇḍa—
daṇṇippə (ദണ്ണിപ്പ°) 'pole - dance' 70, 130, 147; daṇḍa-
daṇṇə (ദണ്ണ്) 'staff' 130; daṇḍa—
dattə (ദത്ത്) 'adoption' 70 datta—
daya (ദയ) 'kindness' 7; dayā
dars'ikku (ദർശിക്ക) 'to see' 137; dars'ayati
daḷavāyi (ദളവായി) 'commandant, general' 12, 70; dalavāha—
But cf. M. daḷvī (dálapati) J. Bloch p. 425.
dāham (ദാഹം) 'thirst' 70; dāha—
dikkə (ദിക്ക്) 'direction, quarter' 136, 137; dik—
dīńam (ദീനം) 'illness' 40, 70, 103; dīna—
dīpə (ദീപ്) 'island' 91, 102 dvīpa—
dīvār'ādhańa[6] (ദീവാരാധന) 'waving of a lamp before an idol'; 70, 102; dīpārādhana—
dīvə[7] (ദീവ്) see dīpə; 102.

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1. Coll. 3. O. Mal. 5. Pr. 7. Col.
2. Coll. 4. O. Mal. 6. Coll.

duggədham (ദുഗ്ദ്ധം) 'milk' 112; dugdha—
dusṭə (ദുഷ്ടു്) 'wickedness, contamination' 41, 70; dusṭa-
duhkham (ദുഃഖം) 'sorrow' 7; duḥkha—
dūtə (ദൂതു്) 'message' 44, 70, 100; dūta—
deya (ദെയ) see daya; 26.
deyivam (ദെയിവം) 'God' 53; daiva—
devasam (ദെവസം) 'day' 40; divasa—
dēṣyam (ദേഷ്യം) 'anger' 91; dvēṣya—
doyam (ദൊയം) 'double' 90 dvaya—
dr'ōham (ദ്രോഹം) 'injury, offence' 91' drōha—
dhańam (ധനം) 'wealth' riches' 29; dhana—
dhanəs'an (ധനേശൻ) 'name of Kubēra' 48; dhanēs'a—
dharmam (ധർമ്മം) 'duty, right, piety'; dharma—
nakam (നകം) 'nail' 96; nakha—
nañcə (നഞ്ചു്) 'poison' 76, 133; naṁs'u—
naṭṭham (നട്ടം) 'loss' 123; nasṭa—
nadi (നദി) 'river' 1; nadī
nanni (നന്നി) 'gratitude' 130; nandi—
nampāḷi (നമ്പാളി) 'a cast of wandering dealers in corn' 78; lambāḍa—
nākam (നാകം) 'serpent' 96 nāga—
nassiyam (നസ്സിയം) 'disagrable thing' 115; nasya- 'sternutatory'
nāgasvaram (നാഗസ്വരം) a pipe, the sound of which is supposed to please snakes and set them in dansing'
nāṭṭiyam (നാട്ടിയം) 'acting, pretension' 114; nāṭya—

nāṇan (നാണൻ) name, abbreviated form of nār'āyaṇan' 102; nārāyaṇa—

nāṇi (നാണി) 'name, abbreviated form of nār'āyaṇ' 102 149; nārāyaṇī

nāṇu (നാണു) 'name, shortend form of nār'āyaṇan'; 150.

nānāvidham (നാനാവിധം) 'disorder, profligany, rout' 2, 76; nānāvidha—

nārāṇan (നാറാണൻ) 'name, proper' 102, 105, 106, 107; nārāyaṇa—

nār'āyam (നാരായം) 'a heavy double-pointed iron style' 33, 76, 97, 143; nārāca—

nāsi[1] (നാസി) 'nose' 76, 145; nāsā

nāḷam (നാളം) 'stalk' 76; nāḍa—

nāḻi (നാഴി) 'a tube or bamboo joint, a bamboo vessel for measuring corn or oil, a small measure'; 11, 76, 99 nāḍi - (ī)

nāḻika (നാഴിക) 'a measure of time' 11, 76, 99; nāḍikā

nāḻiya[2] (നാഴിയ) see nāḻika; 95

nigaḷam (നിഗളം) 'an iron chain for the feet, a fetter' 11, 37, 76; nigaḍa—

niccayam[3] (നിച്ചയം) 'certainly' 123; nis'caya—

nicchayam[4] (നിച്ഛയം) see niccayam; 123

nidānam (നിദാനം) 'settlement, decision' 37, 103; nidhāna—

ninna[5] (നിന്ന) 'reproach, censure' 130; nindā

niruvāham (നിരുവാഹം) see nirvāham; 116

nir'uvikku (നിരുവിക്ക) see nir'ūpikku; 37.

nir'ūpikku (നിരൂപിക്ക) 'consider' 37, 137 151; nirūpayati

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1. Poet. 2. Coll. 3. Coll. 4. Coll. 5. Pr.

nirvāham (നിൎവ്വാഹം) 'means, power, ability' 116; nirvāha— 'accomplishing, performing'.

nirmāṇam (നിൎമ്മാണം) 'nudity' 37, 76; nirvāṇa—

nivarttu (നിവൎത്തു) 'straighten, unfold'; 137; nivartatē

nivr̥tti (നിവൃത്തി) 'escaping from, remedy, means' 37, 134; nivr̥tti—

nīlam (നീലം) 'blue' 107; nīla—

nukam (നുകം) 'yoke' 78; yuga—

neyamam (നെയമം) 'rule' 40; niyama—

nēmam (നേമം) 'rule' 40, 76, 105; niyama—

nair'ās'yam (നൈരാശ്യം) 'obstincy' 106; nair'ā'sya- 'despair'—

nair'ās's'iyam (നൈരാശ്ശിയം) see nair'ās'yam; 115.

ńyāyam (ന്യായം) 'justice, right, reason' 93; nyāya—

ńyāsam (ന്യാസം) 'placing, a deposit,' 93; nyāsa—

pakkevam (pakvam) 'ripe' 116; pakva—

pakṣam (പക്ഷം) 'partiality, preference, side' 29, 62; pakṣa—

pakṣē (പക്ഷേ) 'on the other hand' 62; pakṣē

pacci (പച്ചി) 'bird' 121; pakṣi—

paccimam (പച്ചിമം) 'west' 123; pas'cima—

pacchāttāpam (പച്ഛാത്താപം) 'repentance' 123; pasc'āttāpa—

paññi (പഞ്ഞി) 'cotton' 22, 62, 30; pañji - ( ī )

paṭa (പട) 'army' 74; bhaṭa—

paṭam (പടം) 'expanded hood of a snake' 73, 93, phaṭa - or sphaṭa—

paṭala (പടല) 'cluster' 98; paṭala—

paṭikār'am (പടികാരം) 'alum' 93; sphaṭikārī

paṭṭa (പട്ട) in paṭṭaccōmār'ə 'a respectable Sōma sacrificer' 86; bhaṭṭa—
paṭṭayam (പട്ടയം) See paṭṭiyam; 134.
paṭṭar (പട്ടർ) 'a name by which Koṅkaṇ and Tamiḷ Brāhmans are known in Malabar' 22, 74, 142; bhaṭṭa—
paṭṭiyam (പട്ടിയം) 'a spear with a sharp edge' 134; paṭṭisa—
paṭṭə (പട്ട്) 'silk' 22, 62, 144.
paṭhikku (പഠിക്കു) 'to learn' 137; paṭhati
paṇam (പണം) 'a silver coin, wealth in general' 22, 62 paṇa—
paṇi (പണി) 'work, labour' 62; paṇa—
paṇṭam (പണ്ടം) 'utensils' 74; bhaṇḍa—
pativərata[1] (പതിവ്രത) 'a chaste woman' 116; pativratā
pativir'ata[2] (പതിവിരത) See pativərata; 117
pattaram (പത്തരം) See pattram 117
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1. Coll. 2. O. Mal. 3. Coll. 4. Pr.

vâdhyān (വാധ്യാൻ) 'family priest' 56; upādhyâya-
vādhyāyan[1] (വാധ്യായൻ) See vādhyān; 56
vādhyān (വാദ്ധ്യാർ) 'priest, teacher' 56, 102, 105, 142; upādhyāya—
vāyańa (വായന) 'reading' 33, 80, 97, 149; vācana—
vāyāṭi (വായാടി) 'a talkative person' 80, 97, 146; vācāṭa—
vāyāḷi (വായാളി) 'a talkative person' 80, 97, 146; vācāla-
vāliya (വാലിയ) in vāliyakkār'an 'servant' 68, 114 148; bālya—
vālə (വാല്) 'tail' 33; vāla—
vālsallikku (വാത്സല്ലിക്കു) 'to love tenderly' 138; vātsalya-
vikaṭam (വികടം) 'a disturbing or troublesome state' 38, 98; vikaṭa—
vikṛti (വികൃതി) mischief, wickedness' 38, 100; vikṛti—
vigghənam[2] (വിഘ്നം) 'obstacle' 124; vighna—
vicār'ikku (വിചാരിക്കു) 'to think' 137; vicārayati
vitāńam (വിതാനം) 'putting a canopy with clothes, decoration' 38, 137; vitāna—
vittēs'an (വിത്തേശൻ) Name of Kubēra; 48; vittəs'a—
vitthār'am[3] (വിത്ഥാരം) 'breadth' 122; vistāra—
vidaggədhan[4] (വിദഗ്ദ്ധൻ) 'a clever man' 112; vidagdha-
vibhakti (വിഭക്തി) 'scholarship' 38; vibhakti—
vir'utə (വിരുതു്) 'accomplishment, a badge of honour' 101; viruda—
vir'utti (വിരുത്തി) 'land granted rent and tax free to government servants' 46; vṛtti—

1. O. Mal. 2. Pr. 3. Coll. 4. Pr.

virəcchikam[1] (വിറ്ച്ഛികം) 'scorpio of the Zodiac' 123; vr̥s'cika—
vilasu (വിലസു) 'shine' 137, 157; vilasati
villuvam[2] (വില്ലുവം) 'cratæva religiosa' 116; vilava—
vivar'am (വിവറം) 'detailed account' 38, 105, 106; vivara—
viss'əvāsam[3] (വിശ്ശ്വാസം) 'faith, belief' 116; vis'vasa—
vis'ēṣam (വിശേഷം) 'eminence, excellence, particulars'; 38; vis'ēṣa—
vismayam (വിസ്മയം) 'wonder' 133; vismaya—
viḷampu (വിളമ്പു) 'to distribute food' 38, 129, 137, 151; vilambhayati
viḻam[4] (വിഴം) 'poison' 109; viṣa—
vīr'iyam[5] (വീറിയം) 'strength power' 114; vīrya—
vīr'u (വീറു) 'a timid person' 75; bhīru—
vr̥tti (വൃത്തി) 'neatness' 134; vr̥tti — 'mode of being, nature; kind'
velasu[6] (വെലസു) See vilasu; 40
veli (വെലി) 'offering, oblation' 68; bali—
veṣam[7] (വെഷം) See viḻam; 40
veḷampu (വെളമ്പു) See viḷampu; 40
vēla (വേല) 'labour, any piece of work' 46, 77, 149; mēla—
vēli (വേലി) 'hedge or fence around a compound' 46, 145; vēlā
vēlu (വേലു) name, shortend form' 150; vēlāyudha—
vēḷa (വേള) 'a point of time' 80, 107; vēlā

1. Pr. 2. Coll. 3. Pr. 4. Coll. 5. Coll. 6. Coll. 7. Coll.

vaitaraṇi (വൈതരണി) 'name of the Hindu styx' 100; vaitaraṇi—

vaidyar (വൈദ്യർ) 'physician, a name by which barbers are sometime referred to' 123; vaidya—

vair'avan (വൈരവൻ) 'name, proper' 75; bhairava—

vair'āgyam (വൈരാഗ്യം) 'malice 114; vairāgya—

vair'āggiyam[1] (വൈരാഗ്ഗിയം) See vaịr'āgyam, 114; vairāgya—

vyasaṅikku (വ്യസനിക്കു) 'to be grieved' 138; vyasana-

vyākhyāṅikku (വ്യാഖ്യാനിക്കു) 'to comment' 138; vyākhyāna—

vyāḷam (വ്യാളം) 'a beast of prey, snake' 11; vyāḍa—

vriḷa (വ്രീള) 'shame, modesty' 11 vrīḍā

s'akār'am (ശകാരം) 'abuse' 85; s'akāra—

s'akār'ikku (ശകാരിക്കു) 'revile' 85; s'akāra—

s'akuṅam (ശകുനം) 'omen' 85; s'akuna—

s'akti (ശക്തി) 'power, strength' 48; s'akti—

s'akkəti[2] (ശക്ക്തി) 'power' 84; 112; s'akti—

saṅka (ശങ്ക) 'apprehension, care' 85, 126; s'aṅkā

s'aṅku (ശങ്കു) shortend form of S'ankar'an' 126, 150; S'aṅkara—

s'aṅkə[3] 'a conch shell' 120; s'aṅkha—

s'atrugghənan[4] (ശത്രുഘ്ഘ്നൻ) name of one of Rāma's brothers' 124; s'atrughna—

s'abbədam[5] (ശബ്ബ്ദം) 'noise' 112; s'abda—

s'ampaḷam (ശമ്പളം) 'salary' 85, 128; s'ambala—

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1. Coll, 2. Pr. 3. Coll. 4, Pr. 5. Pr.

s'ākham (ശാഖം) 'the sixteenth lunar mansion 56, 96; vis'ākhā

s'āṭhyam (ശാഠ്യം) 'perverseness, obstinate opposition' 33; s'āṭhya—

s'ānti (ശാന്തി) 'the office of a priest' cf. s'āntikkār'an 126; s'ānti—

s'āṅmali (ശാന്മലി) 'silk cotton tree' 120; s'ālmali—

s'āsam[1] (ശാസം) 'breath' 91; s'vāsa—

s'ikṣa (ശിക്ഷ) 'well disciplined, excellent, good' 38, 85, s'ikṣā

s'iṣyan (ശിഷ്യൻ) 'servant' 38; s'iṣya—

s'iṣṣiyan[1] (ശിഷ്ഷിയൻ) servant' 115; s'iṣya—

s'īlam (ശിലം) 'practice, conduct' 107; s'īla—

s'ukam (ശുകം) 'a parrot' 84; s'uka—

s'ukkəḷam[3] (ശുക്ക്ളം) 'semen' See s'ukḷam; 118

s'ukḷam (ശുക്ലം) 'semen' 118; s'ukla—

s'uṇṭhi (ശുണ്ഠി) 'anger' 85; s'uṇṭhi—(ī)

s'us's'ərūṣa[4] (ശുശ്ശ്രൂഷ) 'service' 118; s'us'rūṣā

s'eni[5] (ശെനി) 'saturn' 103; s'ani—

s'ēkhar'am (ശേഖരം) 'collection' 46; s'ēkhara- 'crown, head'

s'ēṣam (ശേഷം) 'remainder' 85; s'ēṣa—

s'osaṅam[6] (ശൊസനം) 'breath' 91 s'vasana—

s'ōkam (ശോകം) 'grief, sorrow' 84; s'ōka—

ṣaḷkam (ഷൾകം) 'an aggregate of six' 112; ṣaṭka—

ṣaḷpadam (ഷൾപദം) 'bee' 113; ṣaṭpada—

saṁsār'am (സംസാരം) 'speech' 289; saṁsāra—

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1. Coll. 2. Pr. 3 Pr. 4. Pr. 5. Coll. 6. Coll.

sams'ayikku (സംശയിക്ക) 'to doubt' 138; sams'aya—

saṅgati (സങ്ഗതി) 'fact, reason' 89; saṅgati—

saṅṅati[1] (സങ്ങതി) See saṅgati; 130

sañcār'am (സഞ്ചാരം) 'transition, passing through' 126; sañcāra—

sammāṅam (സമ്മാനം) 'present' 89; sammāna—

sar'asu (സരസ്സ) 'name, shortend form' 150; sarasvatī

sarvassəvam[2] (സവ്സ്സ്വം) 'the whole property, the whole of anything' 116; sarvasva—

salkār'am (സല്കാരം) 'hospitality' 112; satkāra—

salgati (സല്ഗതി) 'liberation' 113; sadgati—

salguṇam (സല്ഗുണം) 'good quality' 113; sadguṇa—

salgur'u (സല്ഗുരു) 'a good teacher' 113; sadguru—

sal?mam (സല്?മം) 'seat, abode' 124; sadman—

sahassəram[3] (സഹസ്സ്രം) 'thousand' 118; sahasra—

sākṣa (സാക്ഷ) 'a bar, a bolt' 12; sa+akṣa-?

sādə[4] (സാദ്) 'taste' 91; svāda—

sāmmərājjiyam[5] (സാമ്മ്രാജ്ജിയം) 'imperial rule' 118; sāmrājya—

sāmi[6] (സാമി) 'master' 91; svāmin—

sāmrāḷ (സാമ്രാൾ) 'king' 136; samrāṭ, the lengtherning in the first syllable due to analogy with sāmrājya—

sāvadhāṅam (സാവധാനം) 'delay' 33, 103; sāvadhāna—

sāḷigr'āmam (സാളിഗ്രാമം) 'a kind of ammonite found in the river Gaṇḍakī, emblem of Viṣṇu' 108; sālagrāma—

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1. Coll. 2. Pr. 3. Pr. 4. Coll. 5. Pr. 6. Coll.

siddhāntam (സിദ്ധാന്തം) 'persistency, stubbornness': 38, 126; siddhānta—

simaham (സിമഹം) 'lion' 134; siṁha—

siṁham (സിംഹം) 'lion' 133; siṁha—

sukham (സുഖം) 'comfort' happiness' 1, 7; sukha—

susir'am (സുഷിറം) 'hole' 10, 11; suṣira—

sūkṣikku (സൂക്ഷിക്ക) 'to take care of' 44; sūrkṣati

sūtram (സൂത്രം) 'scheme, artifice' 44; sūtra—

sūr'yan (സൂര്യൻ) 'sun' 7; sūrya—

sojaṅam (സോജനം) 'relations' 91; svajana—

soppənam (സോപ്പ്നം) 'dream' 91; svapna—

sor'am (സോരം) 'sound, noise' 91; svara—

sorṇam (സോർണ്ണം) 'gold' 91; svarṇa—

solpam (സോല്പം) 'little' 61; svalpa—

svappənam (സ്വപ്പ്നം) see soppənam; 124

har'ikku (ഹരിക്ക) 'to steal' 137; harati—

hariṣam (ഹരിഷം) 'joy' 119 harṣa—

harmmiyam (ഹർമ്മിയം) 'mansion' 115; harmya—

### (b) Middle Indo-Aryan Loans

akilə (അകില്) 'aloes' 32, 96; Pa. agalu; cf. Sk agaru—

akkamāla (അക്കമാല) 'necklace of Elœocarpus seeds' 22, 103, 108, 148; Pk. akkhamālā

akkar'am[1] (അക്കരം) 'letter' 23; Pa. Pk. akkhara;— Sk. akṣara—

akki[2] (അക്കി) 'fire' 23, 135; Pa. Pk. aggi-; Sk. agni—

1. Coll. 2. O. Mal.

-25-

accan (അച്ഛൻ) 'father, title of male members of certain respectable Nāyar families' 19, 22, 114, 139; Pk. ajja-'grand father'; Sk. ārya—

aṇṭi (അണ്ടി) 'kernel, stone, nut' 2, 23, 127, 150; Pk, aṇṭi-; Sk. aṣṭi or aṣṭhi—

attāṇi (അത്താണി) 'porter's rest' 23, 103, 122, 149; Pk. atthāṇī; Sk. āsthānī

apakaṭam (അപകടം) 'mischief, danger' 14, 23, 95, 99; *apakaṭa-cf. Sk. apakṛta- 'injury, offence'

ampalam (അമ്പലം) 'temple' 22, 108, 128, 144; Pa. ambala-see P. T. S. Dict.

ampaḻam (അമ്പഴം) See ampāḻam; 23, 36, 105

ampāḻam (അമ്പാഴം) 'hog plum' 23, 99, 129; Pk. ambāḍaya-; Sk. āmrātaka—

aypan (അയ്പൻ) 'lord, a little of Tamiḻ Brāhmans' 2, 19, 22, 114, 139; Pa. ayya-; Sk, ārya—

ar'akkan (അറക്കൻ) 'demon' 83; Pk. rakkha-; rakṣas—

ar'akkə (അരക്ക്) 'lac' 12, 83; *rakkhā cf. Sk. rākṣā

ar'attam[1] (അരത്തം) 'blood' 83, 112; Pa. Pk. ratta-; Sk. rakta—

alōhyam[2] (അലോഹ്യം) 56; Pk. alōkika-; Sk. alaukika—

aviṭṭam (അവിട്ടം) 'the twenty third asterism' 23, 38, 88, 105, 144; Pk. aviṭṭhā; Sk. s'raviṣṭhā

āṇa (ആണ) 'oath' 34, 103, 148; Pa. Pk. āṇā; Sk. ājñā

āyiliyam (ആയിലിയം, ആയില്യം) 'the ninth lunar mansion' 56, 110; cf Pk. āsilisa 'to embrace'; Sk. ās'lēṣāḥ

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1. Poet. 2. Coll.

āvaṇi (ആവണി) 'the first Malayāḷam month' 88, 105; Pk. sāvaṇa-; Sk. s'rāvaṇa—

iccir'i[1] (ഇച്ചിറി) see ittir'i; 135

ittir'i (ഇത്തിറി) 'little' 13, 32, 39, 106, 146; Pa. Pk. ittara-; Sk itvara-'low, vulgar.'

ilakkaṇam[2] (ഇലക്കണം) 'symptom' 84; Pa. Pk. lakkhaṇa—

uppar'ika (ഉപ്പറിക) 'a high mansion' 42; Pk. *uppariga- cf. Pk. uppari 'up, upon' and Sk. upariga- 'soaring above'

ummattam (ഉമ്മത്തം) 'thorn apple' 42; Pk. ummatta-; Sk. unmatta—

ummatte (ഉമ്മത്തു്) See ummattam; 42

ummar'am (ഉമ്മറം) veranda in front of the house' 42 Pk. ummara—

ummār'am (ഉമ്മാറം) veranda in front of the house' 2. 13, 34, 42, 106; Pa. ummāra-; See Sk. ummbara- the upper timber of a door frame'

uruppika (ഉറുപ്പിക) 'rupee' 14, 42, 83; Pk. *ruppika-cf. Pk. ruppa-'silver' and Sk. rūpyaka—

ēṇi (ഏണി) 'ladder' 47, 88, 103; Pk. sēṇi- 'row' cf. Sgh. hiṇi and Nep. sīṛi; Sk. s'rēṇi—

oṭṭakam (ഒട്ടകം) 'camel' 14, 52, 95; Pa. *oṭṭhaka-cf Pa. oṭṭha-'camel'; Sk. auṣṭraka-?

oṭṭar (ഒട്ടർ) 'Orissa people' 52, 142; Pk. oḍḍa-; Sk, auḍra—

ōcchāṅam (ഓച്ഛാനം) 'reverence, humility' 55, 103. 105; Pk. *avacchāyaṇa-cf. Pk. occhāyaṇa-; Sk. avacchādana—

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1. Coll. 2. O. Mal.

ōṇam (ഓണം) the twenty second lunar asterism' 55; Pk. sāvaṇa—; Sk. s'rāvaṇa—

ōlakkam[1] (ഓലക്കം) 'attachment, splendour, majesty' 20, 48, 108; Pk. ōlaggā 'service, worship'; cf. Sk. avalagna—

ōhar'i (ഓഹരി) 'share' 36, 55, 146; Pa. avahāra—

kakkaṭa (കക്കട) 'dagger' 58, 149; Pk. kakkaḍa-'crab'; Sk. karkaṭa—

kakkan (കക്കൻ) 'sediment' 58, 120, 141; Pa. Pk. kakka-; Sk. kalka—

kaññi (കഞ്ഞി) 'rice gruel' 58, 105, 130; Pa. kañjiya;- Pk. kañjia—; Sk kāñjika—

kaṇiyān (കണിയാൻ) 'one of the class of astrologers' 66, 140; Pk. gaṇiya-; Sk. gaṇika—

kaṇṇan (കണ്ണൻ) 'the God Kṛṣṇa' 58 132; Pa. Pk. kaṇha-; Sk. Kṛṣṇa—

katti (കത്തി) 'razor' 58; *kattī cf. Sk. karttrī

kattir'i (കത്തിരി) 'scissors' 32, 119; Pa. Pk kattarī; Sk. kartarī

kaṅṅam (കന്നം) 'ear' 58; Pk. kanna-; karṇa—

kaṅṅi (കന്നി) virgin, the Zodiacal sign Virgo and the month corresponding to it' 58, 115; Pk. kaṇṇā; Sk. kanyā

kappam (കപ്പം) 'tribute, subsidy' 58, 120; Pa. Pk. kappa—

kappar'a (കപ്പറ) 'beggars porringer' 72; Pk, khappara-, kappara-; Sk. karpara—

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1. O. Mal.

kammār'an (കമ്മാരൻ) name of a Nāyar fighter' 58; 120; Pk. kammāra-; Sk. karmakāra-

kayakku (കയക്ക) 'to rub, sqeeze' 74; Pk. gh̃asäi

kayyan (കയ്യൻ) 'good for nothing fellow, rascal, slave' 54, 72, 139; Pk. khäia—

kaḷḷə (കള്ള്) 'liquor' 114; Pk. kallā; Sk. kalyā

kāmar'am (കാമരം) 'frame for sawing timber' 59; *kāwara See N. D. under kāmro.

kāyam (കായം) 'wound' 34, 104; Pk. ghāya-; Sk. ghāta-

kāyal (കായൽ) backwater, lagoon' 34, 72, 146; Pk. khāa-; Sk. khāta—

kār'am (കാരം) 'caustic, potash' 34, 72, 106; Pa. Pk. khāra-; Sk. kṣāra—

kāviṭi (കാവിടി) 'an adorned pole with offering to Subrahmaṇya' 31, 34, 58, 99, 105; Pk. kāvaḍa—

kiṭṭu (കിട്ടു) 'name, proper' 132, 150; *kiṭṭha-; Sk. kṛṣṇa-

kiṇa (കിണ) 'ardour' 38, 74; Pk. ghiṇā; Sk. ghṛṇā

kucci (കുച്ചി) 'stubble, strip, tassel, a piece of straw, brush, penis' 42, 58, 145; Pk. kucca-; Sk. kūrca—

kuccə (കുച്ച്) See kucci-; 42, 58.

kuttaka (കുത്തക) 'contract, monoply' 15, 42, 58; Pk. *kuttaka cf. Pk kutta- 'rent, lease'

kuntir'kkam (കുന്തിരിക്കം) 'resin of Boswellia Thurifera' 42, 44, 58, 106 128; Pk. kundurukka-; Sk. kunduruka—

kuppāyam (കുപ്പായം) 'a garment such as a coat or a shirt' 34, 42, 58, 110, 119 144 Pk. kuppāsa- Sk. kūrpāsa—

kuppi (കുപ്പി) 'bottle' 43, 59; *kŭppa-See N. D. under kuppā

kur'appam (കുറപ്പം) 'a curry comb' 42. 72, 144; Pk, khurappa-; Sk. kṣurapra—

kūṭār'am (കൂടാരം) 'tent' 99; Pk. *kūḍāāra-cf. Pk. kūḍāgāra—

keṇṭi (കെണ്ടി) 'inflammation of the scrotum' 29, 66. 127; Pa. Pk. gaṇṭhi-; Sk. granthi—

kēmam (ഖേമം) 'excellence, well being' 47, 72, 92, 103. Pa,Pk. khēma—; Sk. kṣēma—

kēvaṇam (കേവണം) 'bed or socket for gem' 47; Pk. khēvaṇa—; Sk, kṣēpaṇa—

kēvə (കേവ്) 'crossing' 13, 47, 72, 92, 105; Pk. khēva-; Sk. kṣōpa—

koṭṭa (കൊട്ട) 'kernel of fruits' 52; koṭṭha—; Sk kōṣṭha—

koṭṭa (കൊട്ട) 'basket, bucket' 52, 58; Pk.Pk, koṭṭha ; Sk, kōṣṭha-, 'a kind of vessel

koṭṭam (കൊട്ടം) 'costus speciosus' 2, 52, 58; Pa, koṭṭha-; Sk, kuṣṭha—

koṭṭaka (കൊട്ടക) 'a stall or outhouse' 95; Pk. koṭṭhaka-cf, Sk, koṣṭha—

koṭṭār'am (കൊട്ടാരം) 'outhouse, palace' 52, 58; Pk, koṭṭhāra-; Sk, kōṣṭhāgāra—

koṭṭi (കൊട്ടി) in koṭṭiyampalam 'a rest house for cows' 52, 66; Pa. Pk. goṭṭha- 'cowpen'; Sk, gōṣṭha—

koṭṭil (കൊട്ടിൽ) 'cow-house' 52; Pa, Pk. goṭṭha-; Sk. gōṣṭha—

koppara (കൊപ്പര) 'a boiler chiefly of copper' 52; Pk. koppara-; cf. Sk. karpara-

kōṇakam (കോണകം) 'a cloth to cover the privities' 48, 64; Pa, gōṇaka—

cakkar'a (ചക്കര) 'jaggory, palm sugar' 87; Pa. sakkharā Pk, sakkarā; Sk. s'arkarā

cakkə (ചക്ക്) 'oil press' 28, 60, 217, 135, 245 7; Pa. Pk. cakka-; Sk. çakra—

caṅṅala (ചങ്ങല) 'chain' 23, 87, 131; Pa. saṁkhalā, Pk, saṅkhalā, saṅkalā; Sk. s'ṛṅkhalā

caṅṅāṭam (ചങ്ങാടം) 'junction of two boats' 2, 22, 34. 87, 98, 131; Pa, saṅghāṭa- 'raft' cf. Sk. saṅghāṭa- 'fitting and joining of timber'.

caṅṅeta (ചങ്ങെത) 'Vedic text' 87; Pk. *saṅghita- cf. Pk. saṅghia-; Sk. saṁhitā

catakuppa (ചതകുപ്പ) 'anethum graveolens' 22, 42, 87. 100, 148; Pa. satapupphā; Sk. s'atapuṣpā

catayam (ചതയം) 'the 24th nakṣatra' 101; Pk. *sadaya cf. Sk. s'ataka—

cappaḷa (ചപ്പള) in cappaḷācci 'vapid talk' 108; Pk capphala-, capphalaya—

capram (ചപ്രം) 'canopy' 56; *chappara—

camukka (ചമുക്ക) same as cavukka; 54, 60, 105.

camukkāḷan (ചമുക്കാളൻ) See cavukkāḷan; 25, 54, 60, 105, 141

cammaṭṭi (ചമ്മട്ടി) 'scourge' 2, 23, 60, 150; Pk. cammaṭṭhi-; Sk. carmapaṭṭa—

cammanti (ചമ്മന്തി) 'ground condiments' 60, 129; *cammabandha- cf. Sk, carmabandhana- 'pepper'

cavaṇa (ചവണ) 'pincers' 103; Pk. savaṇa-; Sk. ṣ'ravaṇa—

cavaḷam (ചവളം) 'lance' 2, 23, 87, 108, 136; Pk. savvala-; See. Sk. lex. sarvalā.

cavukka (ചവുക്ക) 'square shed, guard house' 54. 60, 149 See. Pk. cäukka-; Sk. catuṣka—

cavukkāḷan (ചവുക്കാളൻ) 'fine carpet' 25, 54, 60, 141; Pk. *cäukkala-; Sk. *catuṣkala—

cāṇakam (ചാണകം) 'cowdung' 15; Pk. *chāṇāka—? cf Pk. chāṇa-; Sk. chagaṇa—

cār'am (ചാറം) 'ashes' 34, 72; Pk. chāra-; Sk. kṣāra—

cikke[1] (ചിക്ക്) 'quickness' 87; Pk siggha-; Sk s'īghra-

ciṅkam[2] (ചിങ്കം) 'lion' 88; Pk. siṅgha-; Sk. siṁha—

ciṅkaḷam (ചിങ്കളം) 'a black monkey (imported from Ceylon) 87, 129, 134; Pk. siṅghala-; Sk. siṁhala—

ciṅkār'am (ചിങ്കാറം) 'ornament' 39, 87, 127; Pa. Pk. siṅgāra-; Sk. s'ṛṅgāra—

ciṅṅam (ചിങ്ങം) 'Leo, the first Mal. month' 87, 132, 134 111, 113; Pk. siṅgha-; Sk. siṁha—

ciṅṅaḷam (ചിങ്ങളം) See ciṅkaḷam; 87, 132,

cippam (ചിപ്പം) 'nice appearance, elegance' 39, 87; Pa. Pk. sippa-; Sk. s'ilpa—

cippi (ചിപ്പി) 'oyster shell' 39, 87, 149; Pa. Pk. sippī; Sk, s'ilpin—

cukke (ചുക്ക്) 'dry ginger' 42, 87; Pa. Pk. sukkha;- Sk. Sk. s'uṣka—

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1. Poet. 2. O. Mal.

cuṅkam (ചുങ്കം) 'toll, custom' 43, 87, 126; Pa. Pk. suṅka-; Sk. s'ulka—

cuṇṇāmpə (ചുണ്ണാമ്പ്) 'lime' 25, 42, 60, 119, 147; Pa. Pk. cuṇṇa-; Sk. cūrṇa—

cūtə (ചൂതു്) 'gambling, playing with dice' 45, 64; Pa. jūta-; Sk. dyūta—

cekkə (ചെക്ക്) See cakkə; 28, 60.

ceṭṭi (ചെട്ടി) 'one of the foreign merchant classes' 51, 87, 150; Pa. Pk. seṭṭhi-; Sk. s'rēṣhin—

cemmān (ചെമ്മാൻ) 'a worker in leather' 28, 60 120, 140; Pa. Pk. camma-; Sk. carma—

cevala (ചെവല) 'pair' 66, 104, 108, 149; Pk, jamala-; Sk. jamala—

cokkam (ചൊക്കം) 'beauty' 52, 60, 153; Pa. Pk. cokkha-; Sk. caukṣa-' pure, clean.'

corṇāli (ചൊർണാലി) 'a kind of rice' 52, 66, 105, 108; Pk. joṇṇāliā

javiḷi (ജവിളി) 'double cloth, cloth in general' 31, 69, 104, 108; Pk. jamala-; Sk. yamala—

jeviḷi[1] (ജെവിളി) see javiḷi; 27.

jōṅakan (ജോനകൻ) 'a class of foreign Muhammadans' 15, 48, 69, 103; Pk. *jōṇaka-cf. Pk. jōṇa-; Sk. yavana—

ñāyam (ഞായം) 'reason, justice, right' 34, 76; Pa. ñāya-; Sk. nyāya—

ḍambhə (ഡംഭ്) 'pride' 70; Pk. ḍambha-; Sk. dambha-

ḍembhə[2] (ഡെംഭ്) see ḍambhə; 26, 27

1. Pr. 2. Pr.

tattika (തത്തിക) 'auspicious, holy' in tattikakkuṭa 'a holy or dedicated umbrella' 88; Pk. satthiga-; Sk. svastika—

tampalam (തമ്പലം) 'chewed betel' 108, 129; Pk. tambolā—

tamman[1] (തമ്മൻ) name 135; Pk. dhamma-; Sk. dharma—

tayir (തയിർ) 'curds' 67; Pk. dahi-; Sk. dadhi—

tavi (തവി) 'a ladle' 30, 67, 116, 135; Pk. davvī; Sk. darvī

taḷika (തളിക) 'plate' 73; *thalikā cf. Pk. thalliā and thāla—

tāyi (തായി) 'wet nurse' 34, 74; Pk. dhāī

tikkə (തിക്ക്) 'strain, pressure, swiftness' 39, 61, 135; Pa. Pk. tikkha-; Sk. tīkṣṇa—

tiṭam (തിടം) 'firm, stout' 38, 67; Pk. diḍha-; Sk. dṛḍha—

tiṭṭam (തിട്ടം) 'bold, confident' 38, 40, 74; Pk. dhiṭṭha-; Sk, dhṛṣṭa—

tiṇṇam (തിണ്ണം) 'stiff, tight, aloud' 61, 132; Pa, Pk. tiṇha-; Sk. tīkṣṇa—

tīyati (തീയതി) 'day of the month' 41, 61; Pk. *tīatihi- cf. Pk. tīa 'of the past' and A. Mg. tihi- 'a lunar day'; Sk. atīta-and tithi—

tuṅṅal (തുന്നൽ) 'darning, patching' 61, 146; Pā. tunna-

tulukkan (തുലുക്കൻ) 'a Turk' 14, 43, 61; *tulukkha- Sk. *tuluṣka-cf. Sk. turuṣka—

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1. Coll.

tūva (തൂവ) 'various kinds of grass, nettle' 67, 116, 135; Pk. duvvā; Sk. dūrvā

toppi (തൊപ്പി) 'cap' 53, 61; *ṭoppa-(N.D.) See under Nep. ṭop

tōṇi (തോണി) 'boat' 48, 67; Pa. Pk. dōṇī; Sk. drōṇi—

deṇṇam[1] (ദെണ്ണം) 'illness' 51; Sk. dainya—

naṭṭam (നട്ടം) 'dance' 135; Pk. naṭṭha-; Sk. nṛtta-

nāṇayam (നാണയം) 'coin' 76; Pk. *ṇāṇa (y) a-cf. Pk. ṇāṇaga—

nāṇyam (നാണ്യം) 'coin' 56; Pk.* ṇāṇaya-; Sk. nāṇaka-

nāviyan (നാവിയൻ) 'a S'ūdra barber' 13, 38, 76, 139; Pk, ṇāvia-; Sk. nāpita—

pakiṭṭə (പകിട്ട്) 'excellence, beauty' 135; Pk. pagiṭṭha-; Sk. prakṛṣṭa—

pakkam (പക്കം) 'side, lunar day, friendship' 23, 64, 121, 135; Pa. Pk. pakkha-; Sk. pakṣa—

pakki (പക്കി) 'butterfly; any inferior bird' 64; Pa. pakkhin Pk. pakkhi-; Sk. paksin—

pacca (പച്ച) 'unripe, 14, 64; Pk *pacca- 'cf. Sk. pacya- becoming ripe'

paccavaṭam[2] (പച്ചവടം) 'an entire piece of cloth 99; Pk.* paccavaḍa-; Sk. pracchadapaṭa—

pañcam (പഞ്ചം) see paññam; p. 80

paññam (പഞ്ഞം) 'sterility' 80; through Ka. bañje; Pa. Pk. vañjha-; Sk. vandhya—

paṭikkam (പടിക്കം) 'spittoon' 23, 39, 64, 135; Pa. paṭiggaha-, Pk, paḍiggaha-; Sk. pratigraha—

1. Pr. 2. Poet.

paṭṭaṇam (പട്ടണം) 'town' 63; Pk. paṭṭaṇa-; Sk. pattana—

paṭṭayam (പട്ടയം) 'plate' 135; Pk. paṭṭaya—

paṇiyār'am (പണിയാരം) 'sweetmeat, pastry' 14, 63, 103; Pk.*paṇiyāhāra-cf. A.Mg, paṇiya- 'tasteful' and Pk. āhāra—

paṇṭār'am (പണ്ടാരം) 'government, treasury' 75, 128; Pk. bhaṇḍāra-; Sk. bhaṇḍāgāra—

pattalə (പത്തല്) 'a flattend stick,' hedge stake, fibre etc.' 63; Pk. pattala-; cf. Sk. pattrala—

pattāyam (പത്തായം) a large chest to hold grain or utensils' 25, 63, 104; Pk. pattaya-; Sk. pāttraka-

patti (പത്തി) 'leaf, anything leaflike as the blade of an oar, panel, blade or hood of a serpent' 22, 63, 117, 150; Pa. patti-; Sk. pattrin—

pantayam (പന്തയം) 'stake' 15, 68; Pk. *bandhaya- cf. Sk. bandhaka-'pledge.'

pantāyam (പന്തായം) See pantayam; 15, 25, 68, 129.

panti (പന്തി) 'row, esp. of guests at feasts, a range of buildings' 64, 126; Pa. pantī Pk. pantī-; Sk. paṇkti—

pappaṭam (പപ്പടം) a thin crisp cake of kidney beans' 63; Pk. pappaḍa-; Sk. parpaṭa—

pappara (പപ്പറ) 'uncombed state of hair' 68, 107; Pk. babbarī

par'iṣa (പരിഷ) 'assembly, assemblage, any set or class of people' 39, 64; Pa. Pk. parisā; Sk. pariṣad—

pallakkə (പല്ലക്ക്) 'palanquin' 23, 25, 64, 132, 135; Pa. Pk. pallaṅka-; Sk. palyaṅka—

pallākkə[1] (പല്ലാക്ക്) see pallakkə; 23, 25.

pāṭakam (പാടകം) 'a foot ring' 99; Pk. pāagaḍaga-; Sk. pādakaṭaka—

pāvāṭa (പാവാട) 'girl's petticoat, cloth spread in the streets as at a king's coronation' 14, 25, 64: *pāvaṭa- cf. Sk. prāvr̥ta—

pāḷayam (പാളയം) 'tent' 63; Pk. *pālaya-*pallaka-cf. N, D. pălla (cloth)?

puṭava (പുടവ) 'women's double cloth' 63; Pk. puḍaa- (N, D.) Sk. puṭaka—

pūyam (പൂയം) 'the eighth lunar asterism' 45, 63; Pk. pūsa-; Sk. puṣya—

pūrāyam[2] (പൂരായം) 'fib' 106; Pk. pūraya-; cf. Sk. pūraka—

poccan (പൊച്ചൻ) 'pertaining to a load' in poccan kayar 81, 141; See poccam

poccam (പൊച്ചം) 'rope for tying bundles' 53, 81; Pk. vojjha-influenced by H. bōjh or M. bōja; Sk.* vōhya—

poṭṭə (പൊട്ട്) 'a circular mark on the forehead' 81; through Ka. boṭṭu; Pk. vaṭṭa—

bajji (ബജ്ജി) 'fried vegetable preparation' 75; Pk. bhajjia-; Sk. bharjita—

makayir'am (മകയിരം) 'the fifth constellation' 2, 23, 79, 96, 110 106; Pk. magasira-; Sk. mr̥gas'iras—

macci (മച്ചി) 'a barren women' 78; Pk. *vañjhā; Sk. vandhyā

mañcetti (മഞ്ചെട്ടി) 'madder' 51, 79, 127; Pa. mañjeṭṭhī

1. Coll. 2. Coll.

maṭayan[1] (മടയൻ) 'fool' 23, 104 139; Pk. maḍaya;- Sk. mṛtaka—

maṭhayan (മഠയൻ) See maṭayan; 23, 79

maddaḷam (മദ്ദളം) 'a long finger drum' 2, 23, 79, 108, 135, 144; Pk. maddala-; Sk. mardala—

manti (മന്തി) 'a black monkey' 77; Pk,* vanda- ∠* vāndra-∠ Sk. vānara—

mayi[2] (മയി) 'antimony, blackness' 23, 79, 110; Pa. Pk masi-; Sk, maṣi—

mānikkam (മാണിക്കം) 'ruby' 34, 79; Pk. māṇikka-; Sk. māṇikya—

mātə[3] (മാതു്) 'mother, lady' 34, 79, 101; Pk. mādu- also cf. māukā from Sk. mātṛkā.

mār'ayān[4] (മാറയാൻ) 'a class of Nāyars, usually drummers in temples' 34, 79, 104, 140; Pk. māraya-; Sk māraka—

mār'ān (മാരാൻ) See mār'ayān; 34

mukkāṇi (മുക്കാണി) 'a sect of Brāhmans' 25, 42, 79, 103, 121, 146; Pk. mukkhaṇa-, mokkhaṇa-; Sk. mσkṣaṇa—

muṭṭāḷan (മുട്ടാളൻ) fool' 42, 79, 147; Pk. muḍḍha-; Sk. mugdha-contaminated with mūḍha—

muttə (മുത്തു്) 'pearl' 43, 79, 112; Pa. Pk. muttā; Sk. muktā

r'āy[5] (രായ്) 'night' 34, 82, Pk. rāī; Sk. rātri—

r'āvuttan (രാവുത്തൻ) 'a class of northern Muhammadans' 34, 82, 139; Pk. rāutta-; Sk. rājaputra-

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1. Coll. 2. Coll. 3. Poet. 4. O. Mal. 5. Poet.

raṭṭiyār (റട്ടിയാർ) 'a class of Telugu S'ūdras' 82, 142; Pk raṭṭhia-; Sk rāṣṭrika—

rāṇi (റാണി) 'queen' 34, 82; Pk. rāṇī; Sk. rājñī

rāvuttan (റാവുത്തൻ) 'see r'āvuttan; 82

reṭṭiyār[1] (റെട്ടിയാർ) see raṭṭiyāar; 27

rokkam (റൊക്കം) 'ready money' 53, 82; rokka-see N. D, under rōkar̥

roṭṭi (റൊട്ടി) 'bread' 82, 146; Pk. roṭṭa—

lakkə (ലക്ക് ) 'aim' 121, 145; Pa. Pk. lakkha-; Sk lakṣya—

latti (ലത്തി) 'horse dung' 83; Pk. laddī

lekkam (ലെക്കം) 'number, volume, esp. of journals' 51, 83, 114; Pk. lekkha-; Sk. lēkhya—

lekkə (ലെക്ക് ) see lakkə, 27.

letti[2] (ലെത്തി) see latti; 27.

leppam (ലെപ്പം) 'a wax-like material used to slick glasses on to a frame' 51; Pk. leppa-; Sk. lēpya—

loṭṭa[3] (ലൊട്ട) 'empty, vapid, small, insignificant' 53, 83, 149; Pk. loṭṭa—

lōkiyam (ലോകിയം) 'politeness, adaptedness' 48, 83, 104; Pa. lōkiya—

vakka (വക്ക) 'rope, made of the bark of trees' 80; Pk. vakka-; Sk. valka—

vəkkam (വക്കം) 'a varga or section of the Rig Veda' 23, 80, 135; Pa. Pk. vagga-; Sk. varga—

vakkāṇam (വക്കാണം) dispute,, struggle, quarrel' 34, 114; Pk. vakkāṇa-; Sk. vyākhyāna—

1. Pr. 2. Pr. 3. Coll.

vaṅki (വങ്കി) 'a dagger' 80, 117. 126; Pa. Pk. vaṅka-; Sk. vakra—

vaṭṭam (വട്ടം) 'circle' 19, 23, 80, 135; Pa. Pk. vaṭṭa-; Sk. vṛtta—

vaṭṭakam (വട്ടകം) 'basin, platter' 19, 80; Pa. vaṭṭaka- 'cart' Pk, vaṭṭaka-, vaṭṭaga- 'a circular plaything'

vaṭṭaḷam (വട്ടളം) 'a large cooking vessel' 20 80; *vaṭṭala—

vaṭṭi (വട്ടി) 'a round basket of grass, straw, cane or palm leaf' 80; Pa. Pk, vaṭṭa-; Sk. vṛtta—

vaṭṭi (വട്ടി) 'lamp' in caṅṅalavaṭṭi a 'particular kind of lamp with a chain' 80; Pk. vaṭṭi-; Sk. varti—

vaṭṭə (വട്ടു്) 'ball, round lamp of metal, rim of a wheel' 80, 145; Pa. Pk. vaṭṭa-; vṛtta-

vaḍḍi (വഡ്ഡി) 'interest on money' 2, 22, 80, 150; Pa. vaḍḍhi-; Sk, vṛddhi-'increase'

vaṇṇam (വണ്ണം) 'shape, form, manner' 23, 119; Pa. Pk. vaṇṇa-; Sk. varṇa—

vat't'ə (വററു്) 'boiled rice' 75; Pa. Pk. bhatta-; Sk. bhakta—

vayir'am (വയിരം, വൈരം) 'diamond' 54, 80; Pk, väira-; Sk. vajra—

vaṣaḷan (വഷളൻ) 'bad, foul, spoilt or depraved person' 22, 80; Pa. vasala-; Sk. vṛṣala—

vāyaṅa (വായന) 'the act of playing instruments' 80; Pk. vāyaṇa-; Sk. vādana—

vāli (വാലി) 'a kind of paddy' 80, 146; Pk, vālā

viṭṭu (വിട്ടു) 'name, proper' 132; *viṭṭhu-; Sk. viṣṇu—

viḍḍhi (വിഡ്ഢി) 'fool' 38, 140; Pk. viḍḍa-; Sk. vrīḍita-
viḍḍhiyāan (വിഡ്ഢിയാൻ) 'a foolish man' see viḍḍhi; 38, 140
viyākkə (വിയാക്ക്) 'wish esp. of pregnant women' 13, 125, 145; Pk. viakka-; Sk. vitarka- 'fancy, imagination'
vir'iyam (വിറിയം) 'wild game' 38, 80, 104, 106; Pa. viriya-; Sk ; vīrya—
vekkam[1] (വെക്കം) 'quickly' 51, 80; Pk. vegga-; Sk. vēga—
veṇṭa (വെണ്ട) 'hibiscus esculentus' 51; Pk. veṇṭa-; cf. Sk. vr̥ntāka—
veṭṭa (വെട്ട) 'turpentine' cf. tiruveṭṭappas'a 135; Pk. veṭṭha-; cf. Sk. s'rīvēṣṭha—
veppara (വെപ്പറ) 'flurry' 106; Pk. vebbhara-; Sk. *vihvar'a—
veprāḷam[2] (വെപ്രാളം) 'flurry' cf. veppara-; 106.
vempalam (വെമ്പലം) 'hurry, flurry' 51; Pk. vembhala. Sk. *vihmala—
veḷḷar'i (വെള്ളരി) 'cucumber creeper' 51, 105; Pk. vellariā
vēya (വേയ) 'reed' 47, 80, 110; Pk. vēasa-; Sk. vētasa-
vyākkə (വ്യാക്ക്) 'see viyākkə' 56.
saddiya (സദ്ദിയ) 'feast' 15, 89, 112, 135; Pk. *saddhiya- cf. Sk. sagdhi- 'eating together'
sadya (സദ്യ) 'feast' 56; Pk. *saddhiya—
suṅṅam (സുങ്ങം) 'a zero, a circular mark, 42, 89, 115; Pk. sunna-; Sk. s'ūnya—

1. Poet. and Coll. 2. Coll.

sojji (സൊജ്ജി) 'a sweet wheaten cake' 14, 53, 89, 135; *sojja-cf. H. sōjī; Sk. saudya-?

### (c) New Indo-Aryan Loans

[*Note.* Nepali words will be found quoted below after words, the etymologies of which are the same as or are related to those of the Nepali words discussed in Professor Turner's Nepali Dictionary.]

aṅki (അങ്കി) 'gown, bodice' 3, 23, 127, 149; M. aṅgī; cf. Sk aṅgikā

aṭhāṇa (അഠാണ) 'a musical mode' 34; H. aṛhānā; ṇ due to confusion with M. aḍāṇā

aṇa (അണ) 'an anna or one sixteenth of a Rupee' 3, 23, 103; M. aṇā; Nep. ānā

aṇṭāvə (അണ്ടാവു) 'an open mouthed vessel' 24, 36 90, 128, 145; H. M. haṇḍā; Nep hā̃ṛi

āyimma (ആയിമ്മ) 'a woman of the Tamiḷ Brāhman community' 35; M. āīmāī

ās'ān (ആശാൻ) 'teacher' 19, 36, 97, 140; H. M. ājā; Nep. ājā

ujār (ഉജാർ) 'brightness, wakefulness' 17, 35 97; M. *ujārī cf M. uj (a) rī (poet.) J. Block p. 296.

uṇṭi (ഉണ്ടി) 'bill of exchange' 43, 90, 128; H. M huṇḍī; Nep. huṇḍi

uṇṭiyal (ഉണ്ടിയൽ) See uṇṭi; 43, 90, 146.

kakkir'i (കക്കിരി) 'cucumber' 3, 23, 59 117; H. kakrī; Nep. kā̃kri

kaccər'i (കച്ചേരി) 'public office' 24, 47, 59, 97, 106; H. M kacērī; Nep. kacahari

kaccōr′am (കച്ചോരം) 'curcuma zerumbet' 23, 49, 97, 144; M. kacōrā; Nep, kacur

kaccōlam (കച്ചോലം) Same as kaccōr′am; 23, 49, 97, 144; M. kacōlā; Nep. kacur.

kaccara (കച്ചറ) See kacra; 24, 117.

kacra (കച്ര) 'dirty, of low quality' 24 59; H, M, kacrā; Nep. kacar

kaṭi (കടി) 'a dish of pulse meal and spices' 24, 59, 100, 149; H. kaṛhī, M. kaḍhī; Nep. kaṛi.

kaṭipiṭi (കടിപിടി) 'commotion, affray' 23, 72, 99; H. khaṛbaṛī

kaṭhār′i (കഠാരി) 'dagger' 34, 59; H. kaṭārī. Aspirate due to prob. contam. with Sk. kuṭhāra-; Nep. kaṭāri

kaṇṭi (കണ്ടി) 'a weight of 500 lbs' 23, 128, 149; M. khā̃ḍī; See Hobson Jobson p. 155.

kayita[1] (കയിത) See kaita; 54.

kalāl (കലാൽ) 'arrack farm' 24, 59, 108; H M. kalāl; Nep. kalwār

kaviñci (കവിഞ്ചി) 'whip' 23, 32, 72, 102; H. *khapā̃cī cf. H. khapā̃c and khapaccī

kaviṭi (കവിടി) 'a small shell used for counting and for money' 59; H. kauṛī, M. kavḍī; Nep. kauṛi

kāṇṭa (കാണ്ടാ) 'rhinoceros' 36, 66, 128; gā̃ḍā; Nep. gaĩṛo

kāti (കാതി) 'thick cotton cloth' 36, 72, 101; H. M. khādī; Nep. khādi

kāṅaṭa (കാനട) 'a musical mode' 17, 35, 59, 103; M. kān (a) ḍā; J. Bloch. 309.

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1. Pr.

kālə (കാല്യ്) 'watər channel' 34, 72; H. khāl; Nep. khālci

kiccaṭi (കിച്ചടി) 'a kind of curry, 39. 72, 113; H. khicṛī, M. khicḍī; Nep. khicaṛi

kuñcam (കഞ്ചം) 'tassel, brush, bristless' 43, 59; M. kūcī; Nep. kuco

kuñci (കഞ്ചി) 'hair of horses or bristles of swains' 43, 59, 136; M. kūcī; Nep. kuco.

kūññə (കൂഞ്ഞ്) 'hump. useless portion of fruits' 45, 59; kūj Nep. kujo

kūṇṭə (കുണ്ട്) 'stump, pivot, tent peg' 45, 72; H. khūṭ; Nep. khuṭṭe

kūtti '(കുത്തി) 'bitch' 17 45; kūtī; Nep. kuti

kēmpir'i (കെമ്പിരി) 'coarse cloth' 37; H. kāmrī; Nep. kāmlo

kaita (കൈത) 'Feronia elephantum' 101; H. kaithā; Nep. kaīth

kōṭṭi (കോട്ടി) 'marble' 49, 66, 99; H. M. gōṭī; Nep. goṭo

kōra (കോര) 'new or unbleached cloth' 49, 59, 107; H. M. kōrā

gavuṇṭan (ഗവുണ്ടൻ) 'a class title of certain Tamiḷ and Kanarese folk' 128, 139; M. gaūḍī; Nep gauṛo

gōli (ഗോലി) 'marble' 48, 69, 108; H gōlī; Nep. goli

gōsāyi (ഗോസായി) 'a religious mendicant' 34, 48, 69; H. gōsāī; Nep. gosāī

gōvi (ഗോവി) 'cabbage' 49, 69, 102; H. M. gōbhī; Nep. gobi

cakkaṭā (ചക്കടാ) 'goods cart' 24, 73, 113; H. chakṛā, M. chakḍā

cakkaṭṭā (ചക്കട്ടാ) 'goods cart' 24; See cakkaṭā

caṅṅāti (ചങ്ങാതി) 'a companion' 87, 101, 120; H. saṅgātī, saṅghātī M. saṅgātī; Nep. saṅgāti

caṭṭiṇi (ചട്ടിണി) 'ground condiments' 3, 23, 60, 134, 149; M. caṭṇī; Nep. caṭani and cāṭnu

cappaṭa (ചപ്പട) 'flat' 24, 60, 113, 148; M. capḍā; Nep. capleṭi

cappaṭṭa (ചപ്പട്ട) 'vapid, flat, insipid' 24, 60, 113; H. M. capṭā; Nep. cepṭo and capleṭi

capparam (ചപ്പരം) 'a shed or thatch' 24, 73, 144; H.M. chappar; Nep. chāpro

cappātti (ചപ്പാത്തി) 'a flat cake' 24, 60, 101, 102; H. M. capātī; Nep. capāti

cākkāṇi (ചാക്കാണി) 'centipede' 25, 35, 60, 95, 146; M. cākaṇ; Pk. cakka-cf Sk. kuṇḍalin- 'snake'

cāti[1] (ചാതി) 'companion' 36, 87, 101; H. M. sāthī; Nep. sāthi

cātikkār'an[2] (ചാതിക്കാറൻ) 'companion' See cāti; 148.

cāma (ചാമ) 'millet' 87; H. sāmā; Nep. sāmā[2]

cāmpa (ചാമ്പ) 'rose apple' 35, 66, 129; M. jābā; Nep. jāmu

cāviṭi (ചാവിടി) choultry, public building open on one side, office' 35, 60, 134; M. cāvḍī; Hobson-Jobson page 211.

ciṅkāṭi (ചിങ്കാടി) 'a Turkish bow' 39, 99, 127; M. s'ĩgāḍī; Nep. siṅaro

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1. O. Mal. 2. O. Mal.

ciṭṭa (ചിട്ട) 'routine, list, schedule' 39, 60,; H. M. ciṭṭhā

ciṭṭi (ചിട്ടി) 'lottery, note, receipt' 39, 60; H. M. ciṭṭhī

cimiṭṭāvə (ചിമിട്ടാവ്) 'pincers, tweezers, tongs' 36, 39, 60, 134; H. M. cimṭā

cīṭṭə (ചീട്ട്) 'note' bill, bond, card' 41, 60, 99; H. cīṭhī

cīni (ചീനി) 'sugar' 3, 41, 60, 103; H. cīnī; Hobson-Jobson p. 863.

cūṭṭə (ചൂട്ട്) 'the top of the cocoanut branch used as a torch' 45, 136; M. cūḍ; Nep. cur[2]

cūtte (ചൂത്ത്) 'testicles, penis, female organ' 45, 60, 136; H M. cūt; Nep. cutaṛ.

cūr'i (ചൂരി) 'dagger, knife in a walking stick' 45, 73; H. chūrī; Nep. churi

cūḷa (ചൂള) 'fireplace' 45; H. cūlhā, M. cūl; Nep. culo

cēlā (ചേലാ) 'one forced to become a Muhammadan disciple, pupil, 47, 60, 108; H. cēlā; Nep. celo

jagannāthan (ജഗന്നാഥൻ) 'a kind of cloth' 35, 70. 141; M. jagannāthī

jāḍa (ജാഡ) 'cleverness, trick' 35, 70; M. jāḍā

jātta (ജാത്ത) 'march of a band of people' 1 , 36, 70 101; H. M. jāthā cf. H. M. jathā; cf. Pk. jattā.

jati (ജതി) 'musical rhythm' 69, 101; H. jati; cf. Sk. yati- 'a pause in music'

jātra[1] (ജാത്ര) 'journey, voyage' 34, 69; H. jātrā

jālar (ജാലർ) 'fringe' 75, 118; H. M. jhālar; Nep. jhālar

jālar (ജാലർ) 'a cymbal' 34, 75; H. jhālrī; Sk. jhallarī

jukti[2] (ജുക്തി) 'reasoning' 69; H. jukti

jeti (ജെതി) See jati; 27.

1. Coll. 2. Coll.

jōkkə (ജോക്ക്) 'propriety, fitness, beauty, fashion' 48, 69, 136; H. jōg; cf. Pk. jogga—

jōṭi (ജോടി) 'pair, couple, set, match' 49, 70, 100. H. jōṛī M. Jōḍī; Nep. Jor[2].

jōṭə (ജോട്) 'a pair of shoes' 49, 70, 100; H. joṛā, M. jōḍā; Nep. jor[2].

jōli (ജോലി) 'job work' 48, 69; H. jōlī; Nep. jolṭinu

ṭōppə (ടോപ്പ്) 49, 61, 136; H. M. ṭōp; Nep. ṭop

ṭōppə (ടോപ്പ്) 49, 61, 136; H M. ṭōp; Nep. ṭop

ṭhāṇā (ഠാണാ) 'station, place' 34, 76; H. ṭhānā contaminated by M. ṭhāṇe; Nep. thānā

ḍappa (ഡപ്പ) 'a tin vessel for holding oil' 70; H. ḍabbā; Nep. ḍabbā

ḍappi (ഡപ്പി) 'a small box' 70, 146; H. M. dabbā; Nep. ḍabbā

ḍāṅkar (ഡാങ്കർ) 'a curry' 35, 70, 127; M. ḍāgar

ḍāvə (ഡാവ്) 'device, exaggeration, fib' 35, 70; M. ḍāv.

ḍikkə (ഡിക്ക്) 'pride, boasting, pomp' 41, 70; H. ḍīg

ḍeppa[1] (ഡെപ്പ) See ḍappa; 27.

ḍeppi[2] (ഡെപ്പി) See ḍappī; 27.

ḍōlakkə (ഡോലക്ക്) 'a small drum' 49, 75, 108; H. M. ḍhōlak; Nep. ḍholak.

ḍōḷi (ഡോളി) 'litter, swinging cot' 49, 70; H. ḍōlī, M. ḍōḷī; Nep. ḍoli[1]

takiṭə (തകിട്) 'thin meal plate' 18, 23, 32, 96, 99; H. *tagaṛa cf. H. tagaṛ

takkiṭi (തക്കിടി) 'strong and stout' 23, 62, 113, 146; H. tagṛā; Nep. tagaṛo

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1. Pr. 2. Pr.

takkiḷi (തക്കിളി) 'weaver's reel' 23; 62, 119; H. taklī cf. H. takuā 'spindle' cf. Pk. takku—

tampu (തമ്പു) 'tent' 62, 129; H. M. tambū

tavala (തവല) 'a small cooking vessel of brass' 119; M. tavlī

tākkə (താക്ക്) 'aim proper time' 34, 62, 136; H. tāk; Nep. tāk

tāmpāḷam (താമ്പാളം) 'tray, salver, plate' 25, 62, 129; M. tābali cf. Pk. tamba-, Sk. tāmra—

tippāyi (തിപ്പായി) 'a stand with three legs' 39, 62, 102; H. tipāī, M. tipāyī; Nep. tipāi

tīvaṭṭi (തീവട്ടി) See dīvaṭṭī; 1. 67.

tukkiṭa (തുക്കിട) 'a piece, a bit, a short musical hit' 43. 62 113; M. tukḍā; Nep. ṭukro

tukkiṭi (തുക്കിടി) division of a country, office of sub. collector' 43. 62, 113; H. tukṛī, M. tukḍī; Nep. ṭukro

tuppaṭṭāvə (തുപ്പട്ടാവ്) 'a veil or linen sheet of two breadths to cast around the shoulders' 36, 43, 67 102, 145; H. M, dupaṭṭā

tuppaṭṭi (തുപ്പട്ടി) 'a mantle or sheet' 43; H. dupaṭṭā, dupaṭṭī M. dupaṭṭā

tuppāyi (തുപ്പായി) 'interpreter' 34, 43, 67 102; H. du-bhāsīyā

tumpa (തുമ്പ) 'a low and spreading bush, the flowers of which are offered to S'iva' 129; M. tūbā' Nep. tumbo

tūta (തൂത) 'milk pot' 18, 45, 101; H. M. *dūdha cf. H. M, dūdh

tūppə (തൂപ്പ്) 'leaved branches strewed for manure' 45, 73; *thūp cf. Ku. thūp; Nep. thupro

tēvār'am (തേവാരം) 'daily religious ceremonies' 35, 47; 67, 106; M. dēvhārā

tēviṭiyāḷ (തേവിടിയാൾ) 'prostitute' 47, 67, 134, 142; H. devṛī, M. dēvḍī

tōṭṭa (തോട്ട) 'cartridge' 49, 62, 99; H. M. tōṭā

tōppə (തോപ്പ്) 'grove, clump of trees' 49, 73; M. thōb; Nep. thum[1]

tōr'a (തോറ) 'a string suspender' 49, 67; M. dōrā; Nep. ḍoro

tōla (തോല) 'a weight of gold or silver' 3, 48, 62, 108; H. tōlā; Nep. tōlā

dampiṭi (ദമ്പിടി) 'a copper coin of small value, money' M. dambḍī; Nep. dām

dasra (ദസ്റ) 'a festival held in honour of Durgā' 70; M. dasrā; Nep. dasaharā and dasaī

dār'i (ദാറി) 'a narrow border of a coloured strip of cloth' 36, 75 106; H. M. dhārī; Nep. dhār

dīvaṭṭi (ദീവട്ടി) 'torch' 17, 41, 70, 134; M. *dīvṭī cf. M divṭī; Nep. diwaṭ

dīvāḷi (ദീവാളി) 'bankruptcy' 17, 41, 71, 105; H. *dīwālā, M. *dīvāḷē; cf. H. diwālā, M. divāḷē Nep. diwāliyā

dīvāḷi (ദീവാളി) 'the lamp feast at the new moon of October' 17, 35, 41, 70; H. *dīwāḷī. M. *dīvāḷī cf. H. diwālī and M. divāḷī; Nep. diwāli

dempiṭi (ദെമ്പിടി) See dampiṭi; 27

desra (ദെസ്റ) See dasra; 27

dōvi (ദോവി) ‘ washerman ’ 49, 75; H. M. dhōbī; Nep. dhobi

dhāvati (ധാവതി) ‘ running about hurriedly ’ 76, 101; M. dhāvatī

dhōtti (ധോത്തി) ‘ a small cloth ’ 48, 76, 100; H. dhōtī; Nep. dhoti

naṅṅa (നങ്ങ) ‘ an unmarried Brāhman girl ’ 24, 77, 130, 148; H. M. naṅgā; Nep. nāgo

naṭṭuvan (നട്ടുവൻ) ‘ dancing master ’ 99, 139; H. naṭuwā; Nep. naṭuwā

nāṭa (നാട) ‘ tape, ribbon ’ 36, 77, 100, 148; H. nāṛā, M. nāṭā; Nep. nāro

nāttə (നാത്തു്) ‘ nose jewel ’ 17, 36, 77, 136; H. M. nāth; Nep. nāth[2]

pakiṭa (പകിട) ‘ ace, drafts, a partic. game played on two pieces of brass or ivory ’ 17, 24, 32, 64, 96; M. *pagaḍā cf. M. pagḍā

pakiṭi (പകിടി) ‘ fib, jest, fraud ’ 17, 24, 32, 64, 96, 100; H. *pagaṛī or M. pagaḍī cf. H. pagṛī, M. pagḍī

pakiṭi (പകിടി) ‘ turban, the broad front of a turban ’ 17, 24, 32, 64, 100; H. *pagaṛī or M. pagḍī cf. H. pagṛī, M. pagḍī; Nep. pagari

pakka (പക്ക) ‘ mature, thorough, experienced 24, 64, 99, 135; H. M. pakkā; Nep. pakkā and pāko

pakkāḷi (പക്കാളി) ‘ a leathern water bag ’ 24, 36, 64, 96; H. M. pakhāl; Nep. pakhāl[1]

paṅka (പങ്ക) ‘ a large suspended fan ’ 24, 64, 127, 147; H. M. paṅkhā; Sk. pakṣa—

pañcāyattə (പഞ്ചായത്തു്) 'an assembly of five or more arbitrators' 24, 36, 64, 104, 126; H. M. pañcāyat

paṭṭāṇi (പട്ടാണി) 'an Afghan, one of the four classes of foreign Mussulmen' 24, 35, 64, 99, 103, 146; M. paṭhāṇ; Nep paṭhān

paṇṭār'i (പണ്ടാരി) 'treasurer' 24, 36, 75, 128; H. M. bhaḍārī; Nep. bhaṛārī

patakkam (പതക്കം) 'jewelled breast plate' 24, 64, 95, 101, 144; H. M. padak; Sk. padaka—

pattəmār'i (പത്തേമാരി) 'a native sailing vessel' 3, 24, 47, 64, 101, 144; M. patəmārī; Hobson-Jobson p. 687.

payisa (പയിസ) See paisa; 11, 34, 44.

para (പറ) 'measure of capacity for grain' 24, 73. 107 148; M. pharā

pāṅṅan (പാങ്ങൻ) 'friend' 35, 140; M. pākh; Nep. pākho

pāṅṅə (പാങ്ങു്) 'side, party' 35, 64; M. pākh; Nep. pākho

pāti (പാതി) 'half' 64, 101; M. pātī

pār'a (പാര) 'crowbar' 35, 64; M. pāray

pārāvə (പാറാവു്) 'sentry, guard' 3, 34, 64, 107; H. pārā; Nep. pahar.

pāḷam (പാളം) 'a strip of metal' 35, 73; M. phāḷ; Nep. phāli[2]

pāḷi (പാളി) 'rag, shred, leaf of a book' 35, 73, 146; M. phāḷā Nep. phāli[2]

piṅṅu (പിന്നു) 'weave, plait' 39, 68, 151; H. binnā; Nep. bunnu

**pīccān** (പിച്ചാൻ) in **pīccān katti 'knife' 41, 68, 97, 141;** H. bīchā more commonly bicchū (Bate.) cf. H. bichuā; Nep, bicchi[1]

pukkāre (പുക്കാറു്) 'brawl, noise' 36, 43, 64, 96; H. M. pukār; Nep. pukārā

punṭa (പുണ്ട) 'licentious' 128; M. punḍa

pūcci (പൂച്ചി) 'insect, butterfly' 3, 45, 64, 97; M. pūchī; cf. Sk. puccha—

pūcce (പൂച്ചു്) 'a partic. game. of card' 45, 60, 136; M. būj; cf. H. būjh; Nep. bujh and bujhnu[2]

pūjāri (പൂജാരി) an officiating Brāhman priest,' 97; *pūjārī cf. M. pujārī

pūr'i (പൂറി) 'a kind of cake' 45, 64, 106; H. pūrī; Nep. puri

pēkkan (പേക്കൻ) 'frog, toad' 47, 75, 141; H, M. bhēk; Sk. bhēka—

pēṭa (പേട) in patir peṭa 'a sweet meat' 47, 64; H. peṛā. M. pēḍhā; Nep peṛā

pēṇi (പേണി) in patirpēṇi 'a partic. sweetmeat' 47, 73, 103; M. phēṇī; Pa. Pk. phēṇa—

paisa (പൈസ) 'a partic. coin worth one-fourth of an anna' 64; H. M. paisā; Hobson-Jobson p. 703.

pōkkir'i (പോക്കിറി) 'a dissolute or profligate fellow' 49, 64, 117; H. pōkrī

pōḷi (പോളി) 'a thin sweet cake made of wheat' 49, 64, H. pōḷī; Nep. polnu[1]

baṅkaḷāve (ബങ്കളാവു്) 'a bungalow' 71, 119 144; bāglā; Hobson-Jobson p. 128

**baḍāyi** (ബഡായി) 'self praise, magnifying' 34, 71, H. baṛāī; Nep. baṛāi[2]

baḍuva (ബഡുവ) 'a term of abuse' 100; H. baṛuvā

balē (ബലേ) 'well done, fine, good, bravo.' 16, 24, 75, 108; M. bhalē; Nep. bhalo

bāṇi (ബാണി) 'kind, manner, quality' 35, 71, 103; M. bāṇī; Nep. bāni

bātta (ബാത്ത) 'an allowance in addition to military pay' 34, 75, 100, 80; H. bhātā; Nep. bhāt

bāyi (ബായി) 'a term of respectful compellation added to the names of Kṣatriya women' 36, 71; H. M. bāī

bihāg (ബിഹാഗ്) 'a musical mode' 36, 39, 71; H. M. bihāg

bīḍi (ബിഡി) 'cigarette' 41, 71; H. bīṛī; Nep. biro

bundi (ബുന്ദി) in kārābundi 'a partic. kind of sweet-meat' 43, 71; M. bũdī

beṅkaḷāvē (ബെങ്കളാവ്) See baṅkaḷāvē; 27.

beḍāyi (ബെഡായി) See baḍāyi; 27.

bōṇḍa (ബോണ്ഡ) 'a spherical cake fried in oil or ghee' 49, 71; M, bõḍ

bhēṣ (ഭേഷ്) beautiful, excellent' 16, 47, 76; H M. bhēṣ; Nep. bhes

bharaṇi (ഭരണി) 'jar' 103; M. bharaṇī 'filling material'

maṭu (മടു) 'sweetness, honey' 3, 24, 19, 100, 149; M. maḍhū

maṭṭi (മട്ടി) 'sediment, dregs' 23, 79, 135, 149; H. maḍḍī

mayiṅa (മയിന) 'See maiṅa; 11, 34.

miṭṭāi (മിട്ടായി) 'sweetmeats, confectioneries' 36, 39, 79, 99; H. M. mithāī; Nep. miṭho

maiṅa (മൈന) 'a partic. kind of bird, 79, 103; H. M. mainā; Nep. mainā[1]

rava (റവ) 'wheaten flour' 105; M. ravā

rāv (റാവ്) 'title of Marāṭha Brāhmans' 35, 82; M. rāv; Nep. rāi[1]

r'āyar (രായർ) 'title of Marāṭha Brāhmans' 35, 82, 142; M. rāy; Nep. rāi[1]

rāṭṭə (റാട്ട്) 'spinning wheel, water wheel' 35, 82, 136; M. rāṭ.

lakkōṭṭə (ലക്കോട്ട്) 49, 83, 96, 145; M. lakōṭā cf. Pk. lakkhā

laṅkōṭṭi (ലങ്കോട്ടി) 'loincloth' 49, 84, 99, 127; H. M. lãgōṭī; Nep. laṅauṭi

laṭṭu (ലട്ടു) 'a chiid's top' 83, 135, 149; H. laṭṭū; Nep. laṭṭu[1]

laḍāyi (ലഡായി) 'quarrel' 34, 83; H. laṛāī; Nep. laṛāi

laḍḍu (ലഡ്ഡും) a 'globular sweetmeat' 83, 84, 135; H. laḍḍū; M. laḍḍu; Nep. laḍḍu

lammāṇi (ലമ്മാണി) 'a caste of wandering dealers in corn' 131; lãbāṇ

lavuṇṭi (ലവുണ്ടി) 'a term of abuse referring to women 128; H. laũṛī, M. laũḍī

lākkə (ലാക്ക്) 'opportunity, easy circumstance' 35, 83, 136, M. lāg; Nep. lāg

lākkə (ലാക്ക്) 'aim, butt' 36, 84.

lāḍu (ലാഡു) 'a globular sweetmeat' 36, 84, 144; H. M. lāḍū; Nep. laḍḍu

lūṭṭə (ലൂട്ട്) 'plunder' 45 84; H. M. lūṭ; Nep. luṭ and luṭnu

lekkōṭṭə (ലെക്കോട്ട്) See lakkōṭṭə; 27, 83.

leṅkōṭṭi (ലെങ്കോട്ടി) See laṅkōṭṭi; 27.

leṭṭu (ലെട്ടു) See laṭṭu; 27

leḍāyi (ലെഡായി) See laḍāyi; 11, 9.

leḍḍu (ലെഡ്ഡു) See laḍḍu; 27.

lōṭṭa (ലോട്ട) 'a metal cup' 47, 84, 99; H. M lōṭā; Nep. lohoṭā

lōṭṭə (ലോട്ട്) 'tumbling and tossing' 49, 84, 136; H. M. lōṭ; Nep. loṭnu

vaṅkāḷun (വങ്കാളൻ) 'big' 127; H. *baṅgāḷa

vaṭṭam (വട്ടം) 'exchange, discount' 68, 135, 144; G. M. baṭṭā; Nep. baṭṭā[1]

var'i (വരി) 'a wild growing rice' 24, 81; M. varī

var'e (വരെ) 'up to the period of' 16, 81; M. varĕ cf. varī̃

vākkə (വാക്ക്) 'susceptibility or suitableness of carriage or conveyance' 2, 17; M. vāg; Nep. bāg[3]

vāṅṅə (വാങ്ങ്) 68; H. M. bā̃k; Pa. Pk. vaṅka-; Sk. vakra—

vāppa (വാപ്പ) 'father' 34, 68; H. bāp; Nep. bāp

vāvə (വാവ്) 'a holiday, often used in the sense of full moon and new moon' 35, 81; M. vāv

villa (വില്ല) 'badge, metal plate' 39, 68, H. billā

vītam (വീതം) 'portion, share' 41, 68, 101, 144; H. bīdhā

vīti (വീതി) 'width' 41, 101, 146; H. bītā; Nep, bittā

vīrə (വീര്) valour, power' 39, 81; H. M. vīr; Nep. bir[2].

s'īma (ശീമ) 'foreign land, more commonly used in the restricted sense of England' 17, 41, 86, 148; M, *s'īmā cf. M. s'imā; Sk. sīmā

s'umbhan (ശുംഭൻ) 'a dull slggish and stupid fellow' 86; M. s'umbh

s'ēṇāyi (ശേണായി) 'a title of Koṅkaṇa Brāhmans' 17, 35, 86, 103 M. s'ēṇāyī cf. M s'ēṇaī; Nep. sen[1].

s'ēvam (ശേവം) 'service' 47, 86, 105; M. s'ēvā; Sk. sēvā

s'ēvakkār'an (ശേവക്കാരൻ) 'servant' 47, 148; See s'ēvam

sañci (സഞ്ചി) 'bag' 89, 126 M, sañcī

sattə (സത്ത്) 'essence, reality, goodness' 24, 89, 136 H. M. saṭ; J. Bloch p. 413

sāmpārə (സാമ്പാറ്) 'a kind of curry' 35, 89, 129; M. sābhār; Nep, sambhārnu

sār'i (സാരി) 'woman's cloth worn round the body and passing over the head' 35, 89, 106 H. sārī; Nep, sāri

sēṭṭe (സേട്ട്) 'a wealthy Muslim merchant' 47, 89, 136 H. sēṭh; Nep. seṭh2.

sērə (സേറ) 'a measure of weight or capacity' 47, 89; H. sēr; Nep. ser[1]

sęva 'vermicelli' 47; 89; 105 M. sēvay; cf. Sk. sęvikā

## (d) Malayalam Forms other than Indo-Aryan Loans

aṭa (അട) 'cake' 63
aṇakkeṭṭə (അണക്കെട്ട്) 'embankment, dam' 30
aṇṇan (അണ്ണൻ) 'brother' 138, 139
aṇṇān (അണ്ണാൻ) 'squirrel' 141
aṅṅanaṭa (അന്നനട) 'the gait of a swan' 142
aṇṇanaṭayāḷ (അന്നനടയാൾ) 'she who has the gait of a swan' 142
appaṭi (അപ്പടി) 'whole, entire' 32
appiṭi (അപ്പിടി) See appaṭi; 32
amma (അമ്മ) 'mother, a term of respect for ladies' 35
ammayār (അമ്മയാർ) 'a respectable lady' 142
ayalpakkam (അയൽപക്കം) 'vicinity' 32
ayilpakkam (അയിൽപക്കം) See ayalpakkam; 32
ar'ikattə (അറികത്തു്) 'near' 95
ar'iyattə (അറിയത്തു്) See ar'ikattə; 95
ar'ivi (അറിവി) See ar'uvi; 44
ar'uvi (അറുവി) 'fountain, waterfall' 44
avan (അവൻ) 'he' 55
avalə (അവല്) 'beaten rice' 32
avaḷ (അവൾ) 'she' 55, 142
aviṭe (അവിടെ) 'there'; See maṭampīṅām avaiṭe vasatām 9
avilə (അവില്) See avalə; 32
āṭṭappirannāḷ (ആട്ടപ്പിറന്നാൾ) 'annual birthday' 132
āṇṭə (ആണ്ട്) 'possessed of' See ōlakkamāṇṭuḷḷa piḷḷar'umāy i. e. ōlakkam, āṇṭə, uḷḷa, piḷḷar'um, āy 20
āṇṭə (ആണ്ട്) 'year' 32

āy (ആയ്) 'with' See ōlakkamāṇṭuḷḷa piḷḷar'umāy. i. e. ōlakkam, āṇṭə, uḷḷa, piḷḷar'um, āy 20

āyi (ആയി) 'with' See pramādam āyi 'with splendour'; 104, 143

āḷ (ആൾ) 'person' 147

āḷan (ആളൻ) 'man' 147

iṅglāṇḍə (ഇംഗ്ലാണ്ട്) 'England' 25; l. w. from English

iṉglīṣə (ഇംഗ്ലീഷ്) 'English' 25

iñci kaṭikkuka (ഇഞ്ചികടിക്കുക) 'becoming angry' 85; liter. biting the ginger; iñci 'ginger' and kaṭikkuka 'bite'

iṭam (ഇടം) 'place' 40

iṇa (ഇണ) 'couple' 40

itaḷ (ഇതൾ) 'petal' 40

iṅam (ഇനം) 'kind' 40

ir'a (ഇര) 'prey' 40

ir'ippə (ഇരിപ്പ്) 'sitting' 147

-il (ഇൽ) 'in, on' locative ending; See cuḷḷikkampil 66

ila (ഇല) 'leaf' 40

illa (ഇല്ല) 'no, not, does not, exist' See nivṛtti illa

ivan (ഇവൻ) 'this man' 40, 105

iḷaya (ഇളയ) 'tender' 40

uṇṇi (ഉണ്ണി) 'eater' 145

uppə (ഉപ്പ്) 'salt' See intuppə 88

-um (ഉം) 'and' See 'ōlakkam āṇṭə uḷḷapiḷḷar'umāy' 20, 'r'ayum pakalum' 34

uṇṇyātiri (ഉണ്ണ്യാതിരി) 86

uṇṇiyārtiri (ഉണ്ണിയാർതിരി) 86

uvar (ഉവർ) 'brackishness' 35
uvvə (ഉവ്വ്) 135
u!!a (ഉള്ള) 'existing' See ōlakkam āṇṭe u!!a pi!-!ar'um āy' 20
ūṇə (ഊണ്) 'meal' See kālattuṇə kālattə in the morning' and ūṇə 'meal'; 38
ūvə (ഊവ്) See uvvə; 136
eṭam (എടം) See iṭam; 40
eṇa (എണ) See iṇa; 40
eta! (എതൾ) See ita!; 40
ennə (എന്ന്) 'in that way;' See cikkennə i. e. cikke + ennə 87.
eńam (എനം) See ińam; 40
enniyə (എന്നിയെ) 'without' 56
eńńye (എന്ന്യെ) 'without' 56
eńam (എനം) See ińam; 40
eman (എമൻ) See ivan; 105
er'a (എറ) See ira; 40
empirān (എമ്പിരാൻ) 'Tu!u Brahman' 56
emprān (എമ്പ്രാൻ) See empirān; 56
ela (എല) See ila; 40
evan (എവൻ) See ivan; 40
e!aya (എളയ) See i!aya; 40
ēkkar (ഏക്കർ) 'acre' 94; l. w. from English
ē!ə (ഏഴ്) 'seven' 98
or'u (ഒറു) 'one' 98
o!i (ഒളി) 'light' 20, 48
ōṭunnu (ഓടുന്നു) 'runs' 150
ōn (ഓൻ) See avan; 55
ōr (ഓർ) See uvar; 55

ōḷ (ഓൾ) See avaḷ; 55

kaṭapram (കടപ്രം) 'beach' 56

kaṭalppuram (കടൽപ്പുറം) 'beach' 56

kańńān (കന്നാൻ) 'brazier' 140

kampa (കമ്പ) 'wooden peg which goes through a palmleaf book' 59

kampə (കമ്പ്) 'knot, joint of reeds, bamboo' 59

kayar (കയർ) 'rope'; See kaccakkayar i. e. kacca+kayar 57 and poccan kayar i. e. poccan+kayar 81

kar'ayunnu (കരയുന്നു) 'cries' 150

kallan (കല്ലൻ) 'stonemason' 140

kallə (കല്ല്) 'stone' 140, 144

kavar'am (കവരം) bifurcated branch of a shoot' 59

-kaḷ (കൾ) plural particle added to neuter substantives and a plural of respect appended to rational substantives. See kurukkaḷ 65

kaḷi (കളി) 'play'; See cāṭṭir'akkaḷi, i. e. cāttir'a+kaḷi 55, 117

kaḷḷan (കള്ളൻ) 'thief' 138, 139

kaḻa (കഴ) 'pole' 98

kaḻiccu (കഴിച്ചു) 'was held' 143

kaḻuku (കഴുക) 'wash' 98

kāmpə (കാമ്പ്) 'stick of an umbrella' 59

kār'an (കാരൻ) 'agent' 147

kālə (കാല്) 'leg' 144

kāvə (കാവ്) 'split bamboo with ropes suspended from each end for carrying burdens' 59

kāḷa (കാള) 'ox'; See cuḷḷikkampil cevalakkāḷa 66
kāḷan (കാളൻ) 'a curry' 141
kiṭāve (കിടാവു്) 'child; young one of a cattle' 56
kiṅāvə (കിനാവു്) 56
kiṇṭan (കിണ്ടൻ) 'a rug' 141
kiṭappə (കിടപ്പു്) 'lying' 147
kuṭa (കുട) 'umbrella' 44
kuṭam (കുടം) 'pot' 44, 143
kuṭappan (കുടപ്പൻ) 'plantain flower' 141
kuṭi (കുടി) 'drinking' 140
kuṭiyan (കുടിയൻ) 'a drunkard' 140
kuṭṭi (കുട്ടി) 'child' 145
kuta (കുത) 'notch' 44
kutir'a (കുതിര) 'horse' 148
kutir'akkār'an (കുതിരക്കാരൻ) 'groom' 148
kur'a (കുറ) 'bark' 44
kur'ivi (കുറിവി) See kur'uvi; 44
kur'uvi (കുറുവി) 'sparrow' 44
kula (കുല) 'bunch' 44
kus'avan (കുശവൻ) 'potter' 44
kūman (കൂമൻ) 'owl' 141
kūmu (കൂമു) See kūvu; 105
kūli (കൂലി) 'fare, wage' See kəvukūli i.e. kəve+kūli 47
kūva (കൂവ) 'East Indian arrow root' 136
kūvu (കൂവു) to call out' 105
keṭṭi (കെട്ടി) 'what is tied'; See keṭṭivitāṅam 38
keṭṭiyavaḷ (കെട്ടിയവൾ) 'wife' 8
keṭṭə (കെട്ടു്) in āṇakkeṭṭə 'dam' 30
keṭṭə (കെട്ടു്) 'bale, bundle' 30, 36

keṭṭu (കെട്ടു) in keṭṭutāṭi 'beard about the chain' 30
keṇṭan (കെണ്ടൻ) 'large' 30, 36
keta (കെത) ' trembling, palpitation ' 30
keńakku (കെനക്കു) 'to roar, sound harsh' 30
kēḻpikku (കേൾപ്പിക്കു) 'cause to hear' 111
koṭa (കൊട) See kuṭa; 44
koṭam (കൊടം) See kuṭam 44
koṭṭə (കൊട്ടു്) 'beating' 144
koṇṭə (കൊണ്ടു്) ' with '; See kar'am koṇṭutān pottayi-
tvā, 9
kota (കൊത) See kuta; 44
kottan (കൊത്തൻ) 'one who cuts'; See caviṇṭikkottan
and s'aviṇṭikkottan; i. e. caviṇṭi or s'aviṇṭi+
kottan; 86.
kor'a (കൊറ) See kur'a; 44
kola (കൊല) See kula; 44
kos'avan (കൊശവൻ) See kus'avan; 44
kōr'i (കോറി) 'having taken in heaps'; See tīkōr'i
cor'iyura pūtam 44
kōl (കോലു്) 'rod' 145
kōḻi (കോഴി) 'fowl' 98
kṭāvə (ക്ടാവു്) See kiṭāvə; 56
kńāvə (ക്നാവു്) See kińāvə; 56
gavaṇmēṇṭə (ഗവൺമേണ്ടു്) 'government' 25; l. w.
from English
cakiṇi (ചകിണി) 'layers of fibre enclosing the flesh of
jackfruits' 27
cakiri' (ചകിറി) cocoanut fibre' 27
caṭukkańe (ചടുക്കനെ) 'suddenly' 2, 12
caṭṭi (ചട്ടി) 'pot' 145

camiṭṭu (ചമിട്ടു) See caviṭṭu; 105
car'ivə (ചരിവു്) 'slope' 27
carukku (ചരുക്കു) 'slip' 2, 12
caviṭṭu (ചവിട്ടു) 'kick' 27, 105
caḷi (ചളി) 'mud' 27
caḷuṅṅu (ചളുങ്ങു) 'to be crushed' 2, 12
caḷḷa (ചള്ള) 'mire' 2, 12
cāṭunnu( ചാടുന്നു) 'jumps' 150
cānnān (ചാന്നാൻ) 'one of a class of palmyra cultivators and toddy drawers in Travancore' 140
cānnār (ചാന്നാർ) 'a respectable Cānnān' 142
cir'ikkunnu (ചിറിക്കുന്നു) 'laughs' 150
cilakkunnu (ചിലക്കുന്നു) 'prattles' 150
cuṭala (ചുടല) 'burning ground' 45
cuṭu (ചുടു) 'bake' 45
cuńa (ചുന) 'juice' 44
cuma (ചുമ) 'cough' 44
cumaṭə (ചുമടു്) 'load' 104
cumappə (ചുമപ്പു്) 'redness' 104
cumarə (ചുമരു്) 'wall' 104
cumal (ചുമലു്) 'shoulder' 104
cuvaṭə (ചുവടു്) 'step, under portion' 55
cuvaṭu (ചുവടു്) 'See cumaṭə; 104
cuvappə (ചുവപ്പു്) See cumappə; 104
cuvar'u (ചുവരു്) See cumarə; 104
cuval (ചുവലു്) See cumal; 104
cuḷḷikkampə (ചുള്ളിക്കമ്പു്) 'slender twig'; See cullikkampil cevalakkāḷa 2, 46
cuḻi (ചുഴി) 'a whirl' 98

cūṭə (ചൂട്) 'heat' 45
cekiṇi (ചെകിണി) See cakiṇi; 27
cekir'i (ചെകിറി) See cakir'i; 27
cekkan (ചെക്കൻ) 'boy, servant' 2, 48
ceppaṭi (ചെപ്പടി) 'jugglery' 32
ceppiṭi (ചെപ്പിടി) See ceppaṭi; 32
ceppukuṭam (ചെപ്പുകുടം) 'a copper pot' 132
cempə (ചെമ്പ്) 132
cer'ive (ചെറിവ്) See car'ivə; 27
ceru (ചെറു) 'small'; See cerumaṅṅalam, i. e. ceru+ maṅṅalam; 77
ceḷi (ചെളി) See caḷi; 27
ceviṭṭu (ചെവിട്ടു) See cavṭṭu; 27
coṅa (ചൊംന) See cuṅa; 44
coma (ചൊമ) See cuma; 44
cor'iyura (ചൊറിയുറ) 'pouring out'; See 'tīkōr'i cor'iyura pūtam' 44
cōṭə (ചോട്) See cuvaṭə; 55
ñāyar (ഞായർ) 'sun' 8; cf. ñāyar āḻca 'sunday'
takal (തകൽ) 'drum' 32
takil (തകിൽ) See takal. 32
taṭa (തട) 'to obstract' 143
taṭi (തടി) 'stoutness' 140
taṭiyan (തടിയൻ) 'a stout man' 140
taṭṭə (തട്ട്) 'striking' 144
tampān (തമ്പാൻ) 'one of a class of Kṣatriyas' 140
tala (തല) 'head' 147
talayāḷan (തലയാളൻ) 'headman' 147
tān (താൻ) 'self' See karam koṇṭutān pottayitvā, 9

tikayu (തികയു) 'to be enough' 40
tiṅkaḷ (തിങ്കൾ) 'moon' 8; cf. tiṅkaḷāḻca 'monday'
tir'ike (തിറികെ) 95
tir'iye (തിറിയെ) See tir'ike 95
tī (തീ) 'fire' See 'tīkōr'i cor'iyura pūtam' 44
tīyar (തീയർ) 'Tīyas' 142
tuka (തുക) 'sum' 44
tukal (തുകൽ) 'skin' 32
tukil (തുകിൽ) See tukal; 32
tuṇa (തുണ) 'help' 44
tuppal (തുപ്പൽ) 'spitting' 146
tuppu (തുപ്പു) 'spit' 146
tuvakka (തുവക്ക) 'boring a hole into any vessel' 55
tuvar'uka (തുവറുക) 'dry' 55
tūppə (തൂപ്പ്) 'sweeping' 147
tekayu (തെകയു) See tikayu 40
tekkə (തെക്ക്) 'south' 141
tekkan (തെക്കൻ) 'of the south' 141
tēḷə (തേള്) 'scorpion' 144
toka (തൊക) See tuka; 44
toṇa (തൊണ) See tuṇa 44
toṇṇān (തൊണ്ണാൻ) 'cocoanut husk' 141
tōkka (തോക്ക) See tuvakka; 55
tōṭṭam (തോട്ടം) 'garden' 148
tōṭṭakkār'an (തോട്ടക്കാറൻ) 'gardener' 148
tor'uka (തോറുക) See tuvar'uka; 55
tōḻi (തോഴി) 'a woman friend of a woman' 98
-ttam. suffix employed to form abstract nouns from verbs, nouns and adjectives. See kur'uttam 2, 45

nakkə (നക്ക്) 'licking' 144
naṭannu (നടന്നു) 'took place' 144
naṅma (നന്മ) 'goodness' 120
nampiyārtiri (നമ്പിയാർതിരി) 86
nampūtir'i (നമ്പൂതിരി) 'a Brāhman of Kēr'aḷa' 2, 66
nampyātir'i (നമ്പ്യാതിരി) 'a title of Brāhman generals' 86
nāyar (നായർ) 'a Nāyar' cf. kiriyattil nāyar 91
nālpatə (നാല്പത്) 'forty' 111
nikattu (നികത്തു) 'level up' 40
nilam (നിലം) 'ground' 143
nilāvə (നിലാവ്) 'moonlight' 56
nilkkunnu (നില്ക്കുന്നു) 'stands' 150
nīrkōli (നീർകോലി) 'water snake' 145
nukam (നുകം) 'yoke' 44
nekattu (നെകത്തു) See nikattu; 40
neṭumaṅṅāṭə (നെടുമങ്ങാട്) 'the name of a village in Travancore' 148
neṭumaṅṅāṭṭukār'an (നെടുമങ്ങാട്ടുകാരൻ) 'one who belongs to the place called neṭumaṅṅāṭ' 148
nēr'iyatə (നേരിയത്) 'fine cloth' 56
nēr'yatə (നേര്യത്) See nēriyatə; 56
nokam (നൊകം) See nukam; 44
nōkkə (നോക്ക്) 'seeing' 144
nōṭṭam (നോട്ടം) 'examining' 147
nōṭṭakkār'an (നോട്ടക്കാരൻ) 'examiner' 147
nlāvə (ന്ലാവ്) See nilāvə; 56
pakar'i (പകരി) 'a partic. kind of fish' 32
pakal (പകല്) 'day' See r'āyum pakalum 34

pakir'i (പകിറി) See pakar'i ; 32
paṭṭi (പട്ടി) 'dog' 145
paṭṭi (പട്ടി) 'hamlet' 63
paṇṭam (പണ്ടം) 'ornament, valuables' 8
patir (പതിർ) 'empty corn husk'; See patir pəni 73
paťťə (പററ്) 'village' 63
paṅi (പനി) 'cold, water'; See paṅikkaṇṭa 65
par'ippə (പരിപ്പ്) 'peas, beaten pulse' 63
paḻam (പഴം) 'fruit' 36, 98
parayuka (പറയുക) 'say' 113
pāṭə (പാട്) 'settlement, hamlet, village' 63
pāṭṭə (പാട്ട്) song; See cintupāṭṭə i.e. cintə+pāṭṭə 86
pāṇar (പാണർ) 'a class of tailors, necromancers and musicians' 142
pārān (പാററൻ) 'a partic. bird' 141
pāliyattaccan (പാലിയത്തച്ഛൻ) 'a male member of the Pāliyam family in Cochin' 22
pālam (പാലം) 'bridge'; See pālavum piṅṅitəthāḥ, 9
pālə (പാല്) 'milk' 144
pālkalam (പാൽകലം) 'a vessel to boil milk in' 111
pālkuḷa (പാല്കുഴ) 'a milk pail' 111
pāḷu (പാഴു) 'waste' 98
piṭāka (പിടാക) 'small district' 56
piṅṅiṭu (പിന്നിടു) 'to cross' See pālavum piṅṅitethāḥ 9
pirāvə (പിറാവ്) 'a dove 56
pilāvə (പിലാവ്) 'the jack fruit tree' 56
piḷḷar (പിള്ളർ) 'boys'; See ōlakkam, āṇṭə, uḷḷa, piḷḷar'um, āy 20
piḷa (പിഴ) 'wrong' 98

piḻiyu (പിഴിയു) 'wring' 98
puka (പുക) 'smoke' 44
putappә (പുതപ്പ്) blanket, sheet' 44
pēppar (പേപ്പർ) 94; l. w from English
poka (പൊക) See puka; 44
potappә (പൊതപ്പ്) See putappә; 44
pott—(പൊത്ത്) 'to cover' See kar'am koṇṭutān pot tayitvā 19
pṭāka (പ്ടാക) See piṭāka; 56
prāvә (പ്രാവ്) See pirāvә
plāvә (പ്ലാവ്) See pilāvә
bukkә (ബുക്ക്) 'book' 136; l. w. from English
bōrāks (ബോറാക്സ്) 'borax' 106; l. w. from English
makan (മകൻ) 'son' 138
maṅṅāṭṭaccan (മങ്ങാട്ടച്ചൻ) 'a male member of the Maṅṅāṭ family' 22
mañci (മഞ്ചി) 'boat' 78
maṇaṅṅuka (മണങ്ങുക) 'bend' 78
maṇam (മണം) 'odour' 143
maṇṇa (മണ്ണ) 'calf of the leg' 78
maṇṇān (മണ്ണാൻ) 'washerman' 78
maṇṇān kaṭṭa (മണ്ണാൻകട്ട) 'a lump of clay' 141
maṇṇә (മണ്ണ്) 'clay' 141
mattan (മത്തൻ) 'pumpkin' 141
mar'innә (മറിന്ന്) See mar'unnә 44
mar'unnә (മരുന്ന്) 'medicine' 44
mākkān (മാക്കാൻ) 'wild cat' 141
māṭampi (മാടമ്പി) 'local chieftain' See māṭāmpīṅām aviṭe vasatām, 9

mānam (മാനം) See vanam 78
mānmiḻi (മാൻമിഴി) ‘eyes of a gazelle’ 142
mānmiḻiyāḷ (മാൻമിഴിയാൾ) ‘she who has the eyes of a gazelle’ 142
miṭukkar (മിടുക്കർ) ‘able persons’ 141
mina (മിന) ‘work’ 78
minakkəṭə (മിനക്കേട്) ‘state of being unoccupied’ 78
miḻuṅṅuka (മിഴുങ്ങുക) ‘devour’ 78
mukkāli (മുക്കാലി) ‘three-legged stool’ 145
muṭṭal (മുട്ടൽ) ‘hindrance’ See s'āsam muṭṭal 91
muṇṭan (മുണ്ടൻ) ‘dwarf’ 138
muṇṭə (മുണ്ട്) ‘cloth’ 144
muna (മുന) ‘a point’ 44
mulla (മുല്ല) ‘jasamine’ See mullamaṅṅalam; 77
mūṭal (മൂടൽ) ‘covering’ 146
mūṭu (മൂടു) cover 146
mēttar (മേത്തർ) ‘a respectable Muhammadan’ 142
mēnma (മേന്മ) ‘superior quality’ 120
moṇṭi (മൊണ്ടി) ‘a lame person’ in moṇṭiccintə 86, 140, 145
moṇṭiyāan (മൊണ്ടിയാൻ) ‘a lame man’ 140
moṇṭu (മൊണ്ടു) ‘to limp’ 145
mona (മൊന) See muna; 44
mōr (മോർ) ‘butter milk,’ 67
rikkārṭṭə (റിക്കാർട്ട്) ‘record’; l. w. from English
rūm (റൂം) ‘room’ 81; l. w. from English
rūḷ (റൂൾ) rule 81; l. w. from English
lōri (ലോറി) ‘lorry’ 106; l. w. from English
vañci (വഞ്ചി) ‘boat’ 71

vaṇaṅṅu (വണങ്ങു) 'to bend' 81
vaṇṇa (വണ്ണ) 'calf of the leg' 78
vaṇṇān (വണ്ണാൻ) 'washerman' 78
vannilla (വന്നില്ല) 'did not happen, did not come'; See nidāṅam vannilla 87
vay (വയ്) 'to abuse' 81
vayal (വയൽ) 'field' 32
vayil (വയിൽ) See vayal; 32
var'āññāl (വരാഞ്ഞാൽ) 'if not becoming, if not happening'; See nivr̥tti var'āññāl 37
var'ālə (വരാല്) 'a kind of fish' 56
var'uttuka (വരുത്തുക) 'to effect'; See tiṭṭam var'ut tuka 37
valiya (വലിയ) 'big' 56
valya (വല്യ) 'big' 56
vaḷam (വളം) 'manure' 143
vaḷayu (വളയു) 'to go round' 19
vaḷḷam (വള്ളം) 'boat'; See kəvu vaḷḷam 47
vaḻaṅṅuka (വഴങ്ങുക) 'bend' 78
vāṅam (വാനം) 'sky' 73
viṅa (വിന) 'work' 78
viḷākam (വിളാകം) 'backyard, garden' 56
vila (വില) 'price'; See nidāṅavila 37
vilpāṭə (വില്പാട്) 'distance of a bow shot' 111
villə (വില്ല്) 147
villāḷan (വില്ലാളൻ) 'bowman' 147
vis'ari (വിശറി) 'fan' 40
viḻuṅṅuka (വിഴുങ്ങുക) 'devour' 78
veṇma (വെൺമ) 'whiteness' 120

ves'ari (വെശരി) See vis'ari 40
veḷḷuva ( വള്ളുവ) 'the name of a place in Malabar'; See Veḷḷuvakkammār'an; 58
vēṭṭa (വേട്ട) 'hunting' 147
vēṭṭakkār'an (വേട്ടക്കാരൻ) 'hunter' 147
vēlakkāran (വേലക്കാരൻ) 'servant' 141
vōṭṭe (വോട്ട്) 'vote' 136; l. w. from English
vrāle (വ്രാല്) See varāl; 56
vḷākam (വ്ളാകം) See viḷākam; 56
sikraṭṭer'i (സിക്രട്ടെരി) 'secretary' 25; l. w. from English.
sōppe (സോപ്പ്) 'soap' 136; l. w. from English.

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## (e) Kanarese, Tamil and Telugu Words

**(Indo—Aryan loans are given in Italics)**

### (1) Kanarese

aḍe 'a kind of thin bread' 63
*apakhyāti* 'injured reputation' 32
*avadhi* 'leisure' 21
*ekka* in ekkasare 'going or running alone' 52 a
*ojje* 'a weight, load' 53.
*oṭṭe* 'camel' 52
*ōlaga* 'service, homage levee' 20, 48
kambi 'a thick bamboo laid across the shoulders for carrying burdens' 59
kaval 'a bifurcated or forked branch' 59
kāvu 'stalk, stem, handle' 59
kuvve 'East Indian arrow root' 136
kūve See kuvve; 136

*koṭṭāri* 'the officer in charge of a granary' 52
*koṭṭe* 'stone of fruit' 52
*koppara* 'a metal boiler' 52
*koppara* 'shoulder blade' 53
gaṭṭu 'a bank or shore, a dam or mound' 30
gaṭṭe 'a bale, a bundle, a ream of paper' 30
gaḍḍa 'the beard about the chin' 30
gaḍḍe See gaṭṭe 30
gaṇḍu 'a strong, powerful, manly male person; stoutness, strength, greatness' 30, 36
gada 'shaking' 30
gane 'to emit a loud sound' to roar' 30
*caṇḍi* 'a passionate violent female' 28
*canda* 'lovely, charming' 28
*candira* 'moon' 28
*carce* 'smearing the body with sandal' 28
ciru 'smallness' 47
cillara 'smallness' 47
cillu 'smallness' 47
*ceṇḍi* See caṇḍi; 28
*ceṭṭi* 'ie respectable compellation for a banker, merchant or tradesman and certain men of the arts of industry' 51
*cenda* See canda; 28
*cendira* See candira; 28
*cerce* See carce; 28
*tambula* 'the red spittle when chewing betel' 129
*tāmbāṇa* 'a metal dish' 62
*jōli* 'business, affair' 48

*tāmbāḷa* See tāmbāṇa 62

*devva* 'an evil spirit or demon' 52

*nañju* 'poison, impurity of the blood, paralysis of the brain' 76

*nirvāṇi* 'a person who goes naked and who is exonerated while living from future birth as well as ritual ceremonies' 37

*nāgasvara* 96

paṭṭi 'hamlet' 63

*paṇa* 'business, trade' 62

pappu 'split pulse of any kind' 63

*parivaṭṭa* 'a piece of cloth put round the head of persons at a temple on partic. occasions' 63

pāḍi 'settlement, hamlet, village' 63

baggu to 'bend' 81

*bajji* 'a caṭṇi made of roasted brinjals, chillies &c that are bruised with the fingers and mixed with curds' 75

*banje* 'barrenness' 80

*baṭṭala* 'a concave metal vessel, a bowl, a cup, a basin, a goblet' 80

bayi 'abuse' 81

*bette* 'cane, ratan' 52

boggu 'to bend' 81

*boṭṭu* 'an ornamental mark on the forehead in the form of a circlet; 81

boyi See bayi; 81

muṭṭi 'residue' 128

*ṙokka* 'ready money' 53

*meṭam* 'Aries of the Zodiac' 109
*mōcam* 109
*rokkam* 'ready money' 53
*vīti* 'width of a shingle' 41
s'ila 'little' 47

(3) Telugu

aṭṭu 'a flat thin cake roasted or baked on an iron pan' 63
*ābhāsamu* 'disagreeable, bad, worthless' 33
ēḍu 'seven' 98
kaḍugu 'to wash' 98
*koṭṭamu* 'shed' 52
*koṭṭāramu* 'a place to keep grain' 52
*koppara* 'a metal cauldren, boiler' 52
*kopparamu* 'shoulder blade' 53
kōḍi 'fowl' 98
gaḍa 'pole' 98
gaṇḍu 'strength, the male of lower animals' 36
*tāmbāḷamu* 'a tray, salver, plate, platter' 62
tōḍi 'a companion fellow' 98
*tōmpu* 'garden, grove' 49
*paṇamu* 'business, trade' 62
pappu 'split pulse, kernels of any kind freed from the shell' 63
pāḍu 'ruined, waste' 98
piḍutsu 'to squeeze wring, press out'; 98
*bettamu* 'cane, ratan, 52; Pk. vetta ∠ Sk. vētasa
*lekka* 'reckoning' 51
peḍa 'wrong, erroneous' 98

suḍi 'a whirl, a circlet, a whirlpool' 98
*suḷuvu* 'ease' 108
*seṭṭi* 'merchant' 51

(4) Tuḷu

*koṭṭāra* 'palace, mansion' 52
*toppi* 'cap' 53
*betta* 'cane' 52
*rokka* 'ready money' 53
*lekka* 'an account' 51
*seṭṭi* 'a title of jains, the headman of a village' 51

**(f) Indo-Aryan words cited for Comparison**

1. Sanskrit

asantaḥ 'bad or contemptible men' 21
upariga-'souring high' 42
ēka-'one' 52
ēdhēthāḥ 9
kaṭutaila-'mustard oil' 21
kavīnām 9
karpara- 'cup, pot, bowl' 52
kuṭhāra-'an axe' 34
kōṣṭha-'any enclosed space or area' 95
kṣētra-'field' 52
gōṇī 'torn or ragged cloths' 48
granthi- 'boil' 62
ghṛṇa-(Ved) 'heat, ardour' 38
dēvya-(R.V.) 'divine power' godhead' 52
puṭa-'a cloth worn to cover the privities' 63
bhāṇḍas'ālā 'a storehouse' 74
mṛta-'useless, torpid' 23

mūḍha- 'fool' 23, 28
varṇayitvā 9
vivaraṇa- 'explanation, specification' 38
vihvarita- 'staggered, fallen' 106
vihvala-' staggered, fallen' 106
vīra-' male of animals' 38
vṛṣabha-' Taurus' 46
vētra-' a kind of large reed' 52
*vōhya-' load' 53
sagdhi- 'eating together' 56
sambandha 60
sphaṭa-' the expanded hood of a snake' 73

2. Prākṛt

aṭṭhāṇa-' stand, post' 23
uppari-' up' 42
ekka-52
kipillikā 'ant' 22
koppara-53
*khārāa-43
khetta-52
gaṇḍāa-36
goṭṭhī 53
devva-52
vetta-52

3. Marāṭhī

adāī 'income' 33
ār 'an accuminated or pointed end of a stick' 33
karaṇḍā a casket of metal, wood or ivory' 57
kōprā 'a small iron cooking pot' 52

caukḍī 'a square on cloth' 25
ṭhāṇẽ 34
dūdh 45
pāl 'tent' 63
piṭhā 'spirit shop' 41
pī̃ḍi 'the phallus' 128
pẽd 'tuft of grass' 67
phalita 'an implication' 22
phaḷār 73
bōjhā 53, 81
muṭhāṇ 'gang, band' 42
sōṇaī 47

4. Hindī

kutiyā 'bitch' 45
guttā 42
dūdh 45
pāl 'tent' 53
bâk 80
būjh 45
bōjh 45, 81
məlā 86
sojji 'a sweet wheaten cake' 53
sōjī 53

5. Singhalese

ambalama 'rest house' 22
nagā 'younger sister' 24
pātali 'flat' 63
petali 'flat' 63
penda 'ball' 67

saḷuva 108

6. Nəpālī

kāmro 59
ḳujo 45
ganāunu 'stink' 65
tikho 39
thupro 'heap, pile' 45
pĩd 67
bābari 68
bir 'a wild boar' 38
melo 'allotted task, job, work' 46
lekkho 'number' account' 31
sĩṛdi 'ladder' 47
sukuṭi 'dried meat or fish' 42

7. Beṅgālī

kū̃j 'hump' 45

8. Kumaonī

thūp 'heap' 45

9. Kās'mīrī

pe̊nd 'ball' 67

10. Kalās'a

piṇḍōr 'penis' 128

11. Sindhī

vā̃jhu 'rope for tying bundles' 53

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